THE HISTORY OF THE VAUDOIS.

WHEREIN

Is ſhewn their Original; how God has preſerved the Chriſtian Religion among them in its Purity, from the time of the Apoſtles, to our days; The Wonders he has done for their Preſervation, with the Signal and Miraculous Victories that they have gained over their Enemies; how they were diſperſed, and their Churches ruined; and how at laſt they were re-eſtabliſhed, beyond the expectation and hope of all the World.

By *Peter Boyer*, a Miniſter of the Goſpel. Dedicated to the King of *England*, and newly tranſlated out of *French* by a Perſon of Quality.

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TO THE KING OF *GREAT BRITAIN.*

SIR,

THE wonders that God has done by Your Miniſtry in *England* and *Ireland*, make me hope that the Hiſtory of the *Vaudois* will not be unacceptable; and therefore I take the liberty of preſenting Your Majeſty with it. You will in it, as in a fine mirror, clearly ſee the wonders God has done for the preſervation of the Churches of *Piemont*, and the calm they enjoyed from the time of the Apoſtles, when they received the doctrine of the Goſpel, till the year

1488, that Pope *Innocent* the VIII cauſed the *Croiſade* to be publiſhed againſt them. The number of thoſe that took upon them the Badge of the Croſs, were 18000 men of regular Troops, and 8000 Voluntiers of *Piemont*, which were all intirely defeated by a handful of *Vaudois*. Ever ſince that time they have been continually perſecuted and diſturbed with cruel wars: But as they fought the battel of God in defending his truth, ſo it viſibly appeared that the God of battel was with them, and fought for them, without whoſe aid it had been impoſſible for them to have performed ſuch extraordinary exploits, and gained ſo many victories over their Enemies, who were often times twenty or thirty, ſometimes a hundred againſt one. Your Majeſty ſhall ſee the cruel perſecutions that the Enemies of the Goſpel have made them to undergo, and the conſtancy with which the Martyrs have ſealed this

Celeſti-

Celeſtial Verity with their Blood. If the Enemies had any advantage over them, it was only then in violating the Publick Faith, which ſhould be inviolably ſacred among men. In concluſion, Your Majeſty will be aſtoniſhed, how ſo few have been able to ſubſiſt in the Valleys of *Piemont*, till the year 1686, being ſurrounded with ſuch puiſſant Enemies, cruel, full of diabolical artifices, without Faith, without Law, but if their ſubſiſting be miraculous, their return and re-eſtabliſhment is no leſs: One may ſee every where that it's the work of God, and not of men. I could not, Sir, addreſs this my Little Work better to any than to Your Majeſty, who has ſeen the God of Armies march before you, as anciently he marched before the Camp of *Iſrael*, and as he marched, and yet marches before them who are the ſubject of this Hiſtory. You maintain, as they, Sir, the Cauſe of God, and

you fight for his Truth, and there is no doubt but that he is with you and fights for you, and with you the happy success of Your Enterprizes puts it beyond all doubt. I pray God with all my heart, that he may preserve Your Majesty's Sacred Person, that he may give you a flourishing and happy Kingdom and bless all Your Just Designs to his Honour and Glory; this is the Ardent Prayer of him, who with the most profound respect, is,

SIR,

Your Majesty's Most Humble,
Most Faithful, and Most
Obedient Servant,

P. Boyer.

ADVER-

ADVERTISEMENT.

OF all the people that ever have been, from the Creation of the World till our times, there is none except the ancient people of the Jews, *whose History contains so many wonders as this of the* Vaudois *of* Piemont. *For whether one consider their Perseverance in the profession of the holy doctrine of the Apostles, or one reflects upon the Wars they have maintained these* 200 *years, to preserve among them the Purity of the Christian Religion; one sees so many miracles of Wisdom, Goodness, and Power of God, that it's impossible not to confess, that God has declared himself plainly to be the God of his people, and that he is the Protector and Defender of their Persons, as well as Religion.*

We learn from the Holy Scripture, that the people of the Jews, *whom God had chosen above all the people of the Earth, to be his people, and in favour of whom he had done so many miracles in* Ægypt, *in the* Red Sea,

and the Wilderneſs; often fell into Idolatry and polluted themſelves with the abominations of the Heathens, that dwelt round about them; but we do not find that the Vaudois did ever fall into Idolatry, after they were once planted in the field of the Church; we likewiſe ſee that many Hereſies were introduced into the Primitive Church by the craft of Satan, as thoſe of the Eutichians, Neſtorians, and above all that of the Arians; but we can never diſcover that any of theſe Hereſies took footing in the Valleys of Piemont: and when all the world ran after the Beaſt of the Apocalypſe, after the great Harlot, with whom the Kings of the Earth have committed Whoredom, and who with her Wine made all the Inhabitants of the Earth drunk; the Churches of Piemont only followed Jeſus Chriſt, and inviolably adhered to his Doctrine. So the Valleys had anciently for their arms, a Torch environed with thick Darkneſs, with this Motto, Lux lucet in tenebris, Light ſhines in darkneſs; and as all Ægypt was covered over with palpable Darkneſs, only in the Land of Goſhen ſhined a clear bright Light; even ſo, as long as the Chriſtian world was covered over with the Darkneſs of Idolatry and Errors, there were only the Churches of Piemont that were illuminated with the clear light of the Goſpel.

Now

Now how was it possible that this celestial erity should be preserved pure in these Valleys ven to our times, if God, by his infinite power, nd adorable wisdom, had not hindred Satan rom sowing his Cockle in the mystical Field f his Church, to corrupt as he had done in her places, the good seed of his word, by the ixture of humane Traditions and Pagan eremonies, which have corrupted sound Doctrine; and that which is the greatest ause of admiration, is, that these Valleys are tuated in Italy, where the great Whore has r Seat, and the Princes of Piemont are bject to her Empire.

As to the Wars that the Vaudois have aintained against their Enemies, who rose ainst them to destroy them, and to extinguish e bright Lamp of the Gospel; they are all ll of Miracles, where one may see a handful men, conducted by Chiefstains of no military perience, put to flight great Armies, mmanded by the most valiant and most expeenced Captains of the Age; their Enemies ere 20 and 30, and sometimes 100 against e. Now how was it possible they should ve got so many signal victories, if the God Battle had not fought for them, and deended them? If God had not given them a ost singular Courage, and had not confound their Enemies, and struck them with a

panick fear; but that which is the fulle
of miracles, and the greateſt cauſe of Aſt
viſhment is, that neither ſo many wars raiſe
by their Enemies, during the ſpace of 20
years, nor ſo many Battels they have foug
during thoſe long and bloody wars, nor t
cruel Perſecutions they have endured, nor t
diabolical artifices of the Emiſſaries of Ant
chriſt have been able to deſtroy or to diſſipa
theſe poor Churches, till the year 1686. whe
Perfidiouſneſs and Treachery triumphed ove
their Innocence.

If the ſubſiſtence of the Vaudois, i
theſe Valleys, during ſo long a ſpace of time
and among ſo many obſtacles, be full of wo
der, their Return and Re-eſtabliſhment is n
leſs miraculous.

The King of France and the Duke
Savoy, who were leagued together to deſtr
them and drive them out of the Valleys, joine
together to oppoſe their Return and Re-eſtabli
ment. Nine hundred Vaudois, and ſom
Refugees of France paſs the Lake of Geneva
enter into Savoy, croſs an Enemies Count
of 14 or 15 days journey, force many difficu
paſſes and defiles guarded with a Force fa
greater than theirs, and in ſpight of all tho
rubs, they repoſſeſſed themſelves of their Cou
try; and while that theſe two Princes, wh
are the bittereſt and Cruelest Enemies of th
Vaudois,

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Vaudois, *and breathed nothing but their extirpation and ruine, were joining their arms to execute their project, God blasts their designs, and reduces all into Smoak; he sows a great division betwixt those two great Friends, they become great Enemies, and turn their arms one against the other: In conclusion, in despight of their intrigues, God established the* Vaudois *in their own Country, even by order of their Prince, who excused himself to them, for intreating them so ill, and imputed the cause of it to the King of* France; *and of those the Duke designed for destruction, he has made his principal Rampart against* France.

The surprising wonders that God has done for them, and the surprising changes and chances that have hapned to them, are, in short, and truly represented in this Book, in which we speak first of all of their Original. Secondly, Of their Religion, which they have preserved pure from the time of the Apostles even to our times. Thirdly, Of the great calm they enjoyed during many Ages, even to the 15th *Age. Fourthly, of the Croisade made by* Innocent *the* 8th *for to destroy them, in the year* 1488. *Fifthly, Of the wars of the Dukes of* Savoy *and the Princes of* Piemont, *from* Philip *the* 8th *to* Charles Emmanuel *the* 2d. *Sixthly, Of the Massacre which was made of them by surprize, in*

the

the year 1655. *and of the war that ensued. Seventhly, Of the War* 1663 *and* 1664. *Eighthly, Of the War* 1686. *and of the Tragical consequences of it; of the Massacres that were made of one part of them, and the Imprisonment of the other, against the publick Faith. Ninthly, Of the rigorous Treatment they received in Prisons. Tenthly, Of their Return and Re-establishment beyond all Hopes. Eleventhly, For a conclusion we shall shew, that two Prophecies of Scripture were fulfilled, in respect of them, the one contained in the* 11th. *and the other in the* 12th *Chapter of the* Apocalypse, *or* Revelation of St. John.

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AN ABRIDGMENT OF THE HISTORY OF THE VAUDOIS.

CHAP. I.

ONE cannot read the Hiſtory of the *Vaudois*, without admiring the wonders God Almighty has done from time to time for their preſervation and deliverance. Which are ſo great and ſo many, that we ſhould not eaſily believe them, if a part of them had not hapned in our days, and were not atteſted by eye-witneſſes of indubitable credit.

They are called *Vaudois*, not that they are deſcended of *Peter Valdo* of *Lyons*, as ſome Hiſtorians

ans have thought; but becauſe they are original Inhabitants of the Valleys. For the word *Vaudois* or *Valdenſes* comes from the word *Val*, which ſignifies a Valley. So we ſee the Proteſtants of *Bohemia* were at firſt called *Picards*, becauſe they came out of *Picardy*, the place of their ancient habitation. The *Taborites* were likewiſe ſo called from the City of *Tabor*, the place of their ordinary reſidence; and the *Albigenſes* were ſo called becauſe they inhabited the City of *Albi*, which was full of Proteſtants, againſt which the Pope declared (as they moſt impiouſly phraſed it) a holy War to deſtroy them. From the *Vaudois* of *Piemont* are deſcended the *Vaudois* of *Provence*, which is near *Piemont*, where ſome of them took up their habitation, and ſow'd their doctrine, and from *Provence* they ſpread themſelves, into *Languedoc*, where they made a wonderful progreſs.

This ſhows that the *Vaudois* of *Piemont*, did not derive themſelves from *Peter Waldo*, for after that *Valdo* or *Waldo* was driven out of *Lyons* by the Archbiſhop, according to the order he had received from the Pope, he did not retire into *Piemont*, but into *Flanders*, where he ſow'd the doctrine of the Goſpel, which ſpread it ſelf into *Picardy*, which joyns to *Flanders*. Theſe poor People being perſecuted by the King of *France*, retire into *Bohemia*, and for that reaſon were called *Picards*, becauſe they came out of *Picardy*; this we learn from *D' Aubigni* in his univerſal Hiſtory, where he ſays that thoſe of the remnant of *Waldo* who fled into *Picardy*, did ſo increaſe and multiply, that to root them out, or at leaſt to weaken them, *Philip Auguſtus* King of *France* quite deſtroyed three hundred Gentlemens houſes.

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And what is more, and makes the thing evident beyond any doubt, it's proved by authentical Records and Acts, that the *Vaudois* of *Piemont*, had proteſted againſt the errors of the Church of *Rome* ſeventy Years before *Waldo* appeared in the World. For *Waldo* did not begin to preach againſt the Roman Church till the Year 1175, but the *Vaudois* in their own Language, produce divers Acts and Monuments of affairs relating to the Reformation done in the Year 1100, and others in the Year 1120, 70, or 75. Years before *Waldo*. Theſe Acts were ſaved from the Flames and lamentable Maſſacre, committed upon theſe poor people, in the Year 1655. and the originals were put into the hands of Mr. *Moreland*, the Engliſh Ambaſſador, and after ſent to be kept in the Univerſity of *Cambridge*. One may find Copies of them in the general Hiſtory of the Churches of the *Vaudois*, written by *J. Leger* Miniſter of the *Vallies*, printed at *Leyden* 1669. and it's not to be doubted but that the *Vaudois* of *Piemont*, had more ancient Acts and Records of their doctrine, which were buried in the ruines of their Churches, by their Enemies. In this Book we will only ſpeak of the *Vaudois* of *Piemont*, and not of the deſcendants of *Peter Waldo*.

CHAP.

CHAP. I.

Of the Religion of the Vaudois *of* Piemont.

THE *Vaudois* or the Inhabitants of the Vallies of *Piemont*, received the Doctrine of the Gospel, in the time of the Apostles, either from the Apostles themselves, or by those who immediately succeeded them.

St. *Paul* being carried Prisoner to *Rome*, in the Reign of *Nero*, sojourned there two years, during which space he had the Liberty to go round the City, from house to house, dragging a Chain after him, which was the Badge of a criminal Prisoner; and there in the capital City, Mistress of the world, he preached the Gospel of Christ, and laid the Foundation of a flourishing Church; to which he writ from *Corinth*, after his departure, that excellent Epistle of St. *Paul* to the *Romans*: during his Imprisonment he writ many other learned Epistles to the *Galathians*, *Ephesians*, *Philippians* and *Colossians*: His fame and doctrine sounded high in the Court of the Emperor, as it's clear from the Epistle that he then wrote from *Rome* to the *Philippians*, where he says, *Phil.* 1. 12. & 13. that what hapned to him there, proved the great advancement of the Gospel, so that his Bonds in Christ were become famous through all the *Prætorium*, which (as every body knows) was the Court of the Emperor, and all other places of *Rome*.

This great Apostle having gained many Disciples in this famous City, God made them instruments

ſtruments of planting the Chriſtian Religion in *Italy*, and in *Piemont* which is a part of *Italy*. For the hiſtory of the Church tells us, that thoſe whom God had illuminated with his holy doctrine, burnt with a deſire of imparting the ſaving grace, of which they did participate to others.

If it be true alſo that St. *Paul* performed his voyage into *Spain*, as he deſigned, *Rom.* 15. 24. he took *Rome* in his way; it's not to be doubted, but that if he went by Land he paſſed through *Piemont*, for it's in the direct way from *Rome* to *Spain*. And if he went by Sea it was not neceſſary that in going from *Corinth* to *Spain*, he ſhould paſs by *Italy*; but he was at *Corinth* when he writ he had a deſire to go into *Spain*. If he had paſſed through *Piemont*, as in all appearance he did, it's certain he preached there, for he preached every where where he came.

Since the Valleys of *Piemont* were enlightned with the bright Rays of the Goſpel, the Inhabitants of theſe Countries have conſerved the purity of the Chriſtian Religion without any mixture of humane traditions, they never had by Images or Altars in their Churches; they never invoked Angels or Saints, never believed Purgatory, they never acknowledged other Mediator than Jeſus Chriſt, nor other merit than that of his Death: They never owned the Doctrine of the Maſs, of auricular Confeſſion, Abſtinence from certain ſorts of meat, of the Celibacy of Prieſts, of the Doctrine of Tranſubſtantiation; but always held the H. Scriptures to be the perpetual Rule of Faith, and would never receive or believe any thing, but what they ſaught; and their Doctrine was always the ſame it is now. This is proved clearly from

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the Acts that were preserved from the Flame that reduced their Churches and houses into Ashes; among the which, there is one writ in their vulgar tongue in the Year 1100. called the *Lesson*, because it gives the rules of holy living and good works, besides a Catechism of the same Year, where in Question and Answer are taught the principal mysteries of the Christian Religion according to the word of God, without any mixture of Traditions; besides an explication of the Lords prayer, in the Year 1120. and an explication of the Apostles Creed, with several passages of the H. Scripture explaining every article; to which is joyned an explication of the ten Commandments in short; a little book entituled, *A Treatise of Antichrist*.

These three Acts were made in the Year 112[illegible] the last of these Treatises shews that all those are Antichrists that teach Doctrines contrary to the Word of God. They confute the doctrine of Prayers for the dead, Purgatory, Auricular Confession, Abstinence from Flesh, and reject all traditions that are not in the Word of God and are not conformable to it.

When these Acts were made, the Christian doctrine was not corrupted every where, there were then many persons in *France*, *Germany* and *England*, who wrote against the errors which were by *Rome* and her Doctors introduced in the Church. If the purity of the Christian Religion had not been conserved in these Valleys of *Piemont*, from the time of the Apostles, to the beginning of the Eleventh age, in which these Acts were made, how had it been possible for them to have made so many famous Acts, in which the purity of the Christian Religion is clearly taught? If they had before received [illegible]

err[illegible]

rrors of *Rome*, by whom, and when were these rors purged out of the Churches of *Piemont*? Who was the Reformer? Where are the Acts at ſpeak of this Reformation, that they may be roduced? If there be none, then there was ne-r any reform, and by a clear conſequence the hriſtian Religion has remained from the time at the *Vaudois* received it, ſuch as is contained thoſe Acts, till the time that theſe Acts were ade.

In the ninth age, about two hundred years efore theſe acts were made, lived *Claudius* of *rin*, Biſhop of that City and the Valleys, who rit ſharply againſt the errors of the Church of *ome*; this Biſhop condemned the Invocation of aints, the worſhipping of Images, of Reliques, nd the Croſs: he maintained the doctrine of St. *uguſtine* concerning Grace, and by conſequence e rejected the merit of good works; he taught at the Salvation of mankind doth wholly de-end upon the merits and death of Chriſt; he ondemned likewiſe Pilgrimages made to *Rome*, hich the Monks brought into requeſt. His hole Dioceſs, according to the writings of a arned man, followed exactly his Doctrine, e Sheep lovingly following the Shepherd. The octrine of Tranſubſtantiation was not in his me received in *France*, except in ſome few Bi-opricks; the greateſt ſtream of writers did rongly oppoſe it; they did receive the Commu-on under both kinds, they did not adore the ſtrament, they read the Holy Scriptures, and ught it their children; they made no direct ayers to Saints as they have done ſince; they ributed all to the grace and mercy of God.

The Chriſtian Religion being pure in *Piemont* the ninth age, as it appears by the writings of *Claudius*

Claudius of *Turin*; there is no doubt to be ma
of its conſerving it ſelf ſo till the eleventh ag
in which thoſe Acts, of which we have ſpok
were made. So we cannot learn from any H
ſtorian that thoſe Valleys were either before
after the time of this great Biſhop reformed; a
we ſee clearly by indubitable Acts, that tw
hundred years after, the ſame Religion was
its purity, without the allay of humane Tradi
ons and Ceremonies; and the greateſt enemies
the *Vaudois*, for all their boaſtiug, are not ab
to ſhew the contrary.

But above all, the purity of their Religi
appeared by that excellent profeſſion of the
Faith made in the year 1120, more than 50 ye
before *Waldo* of *Lyons*. The Articles are as follo

I. *We believe and firmly hold all that is contai*
in the twelve Articles of the Symbol of the Apoſt
holding for Hereſie all doctrine that doth not agree w
the foreſaid Articles.

II. *We believe in one God, Father, Son*
Holy Ghoſt.

III. *We hold for Holy and Canonical Scriptu*
the Books of the Holy Bible; the five Books of Mo
which are, Geneſis, Exodus, Leviticus, Numb
Deuteronomy, Joſhua, Judges, Ruth, 1 Sam
el, 2 Samuel, 1 *of* Kings, 2 *of* Kings, 1 *of* Ch
nicles, 2 *of* Chronicles, 1 Eſdras, Nehemi
Eſther, Job, *the Book of* Pſalms, *the* Proverb
Solomon, Eccleſiaſtes, *the* Song *of* Solomon,
iah, Jeremiah, *the* Lamentations *of* Jeremi
Ezechiel, Daniel, Hoſea, Joel, Amos, O
diah, Jonas, Micah, Nahum, Habbakkuk,
phoniah, Hagge, Zachariah, Malachiah.

After follow the Apocryphal Books, which are
received by the Jews, *but we read them, as* Jero
ſays in his Preface to the Proverbs, *for the inſtru*

of the people, but not to confirm the authority of Ecclesiastical Doctrine. The Apocryphal Books are as follow.

The third of Esdras, the fourth of Esdras, Tobie, Judith, Wisdom, Ecclesiasticus, Baruc, with the Epistle of Jeremiah, Esther from the tenth Chapter to the end; the History of Susanna, the History of the Dragon, the first of Maccabees, the second of Maccabees.

The Books of the New Testament. The Gospel of Matthew, of St. Mark, St. Luke and St. John, the Acts of the Apostles, The Epistle of St. Paul to the Romans, the first to the Corinthians, the second to the Corinthians, to the Galatians, to the Ephesians, to the Philippians, to the Colossians, the 1 to the Thessalonians, the 2 to the Thessalonians, the 1 to Timothy, the 2 to Timothy, to Titus, to Philemon, to the Hebrews, the first Epistle of St. Peter, the second Epistle of St. Peter, the first Epistle of St. John, the second Epistle of St. John, the third Epistle of St. John, the Epistle of St. Jude, the Revelations of St. John.

V. The foresaid Books teach this, That there is one God Almigbty, all wisdom and goodness, and who by his power has created all things; who made Adam according to his own Image, but by the malice of the Devil, and the disobedience of Adam, Sin entred into the World; and that we are Sinners in Adam, and not in Adam.

V. That it was promised to the Fathers who received the Law, that by the Law knowing their sins, and their own defect of Justice, and their inability of performing it, they should desire the coming of Christ, to satisfie for their sins, and to accomplish the Law in his own person.

VI. That Christ was born at the time ordained by the Father, viz. when all iniquity abounded, and not for

for the good works of any, for all were sinners.

VII. That Christ is truth, life, justice, peace, our pastor, advocate, oblation, sacrificer, that he is dead for the salvation of all believers, and that he rose for their justification.

VIII. Likewise we firmly believe that there is no other Advocate or Mediator for us sinners to the Father but Jesus Christ, and that the blessed Virgin was holy, humble, full of grace, and the same we believe of all other Saints; and that they expect in heaven the resurrection of the body at the day of Judgment.

IX. Item, We believe that after this life there are but two places, one for those that are saved, which we call Paradise, and another for those that are damned, which we call Hell; totally renouncing the doctrine of Purgatory, invented by Antichrist and his Ministers.

X. Item, We have always believed that it was an abomination, of which we ought not to speak in the presence of God, and invented by men, viz. the doctrine of Feasts and Vigils, of Saints, of Holy Water, of Abstinence from flesh and other meats upon certain days; and above all, the doctrine of the Mass.

XI. We have in abomination humane traditions, being Antichristian, and of great prejudice to the liberty of the Spirit.

XII. We believe that the Sacraments are the signs or visible forms of holy things, believing that from time to time the faithful should make use of those holy signs or visible forms, if they can; but nevertheless we believe that the faithful may be saved if they never received the foresaid signs or visible forms, when they could not have an opportunity of receiving them.

XIII. We never knew of any other Sacraments than Baptism and the Supper of our Lord.

XIV. We owe honour to all superiour powers, paying them subjection, obedience and tribute with alacrity.

It's now 570 years since this Confession of Faith was made by the Churches of *Piemont*, at which time all other Churches were corrupted, by the mixture of humane doctrine and Pagan Ceremonies; the world at that time being overspread with an *Ægyptian* darkness, and so the Authors of both Religions agree, in calling that age the dark age.

This Confession of Faith being drawn from the Writings of the holy Apostles, and in every respect conformable to their Doctrine, it follows, as a necessary consequence, that the Religion of the *Vaudois* is the true and pure Religion of the Apostles, and that they have always kept it pure from the first receiving of it till the beginning of the eleventh age, and from thence till these times, since, they now profess the same Faith, and teach the same Doctrine that was contained in that famous Confession. All other Churches, both of the *East* and *West*, being infected with divers Heresies, Satan, to hinder the advancement of the Reign of Jesus Christ, has from time to time stirred up false Teachers, who have sown their cursed Seed in the field of our Lord, and by their false Doctrine, varnished over with a seeming Piety, have corrupted the doctrine of the Gospel: This is what our Saviour foretold, saying to his Disciples, that false Christs and false Prophets would arise, and would do signs and wonders to deceive, if it were possible, the very elect; *&c.* St *Peter* (2 *Ep. Cap.* 2. *v.* 1, 2, 3.) prophesied the same thing, there have been false Prophets among the people, as likewise there will be among you false Teachers, who shall privately introduce Sects of perdition, and shall deny the Lord who hath redeemed them, bringing upon them sudden perdition, and many shall follow

follow them, whereby the ways of Truth sh le were
be blasphemed: But O the wonderful work n and hov
God! who has conserved, by his wise Pr y the Du
dence, the purity of his Religion in the Val he *Vaudo*
of *Piemont*, from the time of the Apostles, to n, hold t
time, by a singular effect of his Goodness h, and te
wards these poor people of the Vallies, and rticle of
hindered Satan's false Doctors and Teac proofs
from sowing the Cockle of their poysonous leventh
ctrine in the mystical field of his Church. N ns as abo
withstanding all their crafty endeavours, Go aments,
spight of the Devil and all his works, has k hirteent
among these Mountains and Deserts the br eir doctr
light of his Gospel, and has never suffered ents, acc
candle to be extinguished. The great won *Dei*, is an
that God has done from time to time, to l le thing,
his bright Lamp always shining clear to t fference
happy Countries, makes it evident that thi l. The
the place which God (*Apoc.* 12.) has prepared washing
keep and defend his Church in, against the f be admi
ous Attacques of the infernal Dragon, who g e Son, a
his power and throne to the Beast, to make hold her
against the Saints, and to vanquish them. k of Anti
this is the true Desart whither the woman (*A* was ma
12. 6.) cloathed with the Sun, with the M e.
under her feet, crowned with twelve Stars, m hose thin
her retreat, where God has prepared her a pl nistratio
where she might be nourished 1260 prophe tions; t
days, which make 1260 years; where God Breast o
mighty has kept her safe against all the sto Child's m
raised by Satan without any effect, till the y, the Ch
1686, the term of the Prophecy of the eleve ll such
Chapter of the *Revelations*, was accomplished : They
was then that the Beast which rose out of nted Tor
deeps vanquished them and killed them: In ism to
ther place we shall speak of these two Witne the Wat
where we shall shew when it was that these p fathers a

peo

Truth ſh le were driven out of their Country, and
ul work n and how it was that they were re-eſtabliſh-
viſe Pr y the Duke of *Savoy*, their Sovereign Prince.
the Val he *Vaudois*, in the ſecond Article of their
ſtles, to n, hold the Holy Scripture for the Rule of
Goodneſs h, and teach that nothing is to be believed as
ies, and rticle of Faith, that they do not prove by
d Teac proofs of Scripture; and ſo in the tenth
yſonous leventh Articles they reject all humane tra-
urch: N ns as abominations, acknowledging only two
urs, Go aments, *viz*. Baptiſm and the Euchariſt. In
ks, has hirteenth Article they give us a ſcantling
the br eir doctrine, where they ſay thus, The Sa-
ſuffered ents, according to St. *Auguſtine*, *de Civi-*
at won *Dei*, is an inviſible grace repreſented by a
me, to le thing, and they ſay there is a great deal
ear to t fference between the ſign and the thing ſig-
that th l. The firſt Sacrament is called Baptiſm,
prepared waſhing or ſprinkling of Water, which
nſt the f be adminiſtred in the name of the Father,
n, who ge Son, and of the Holy Ghoſt.
o make hold here alſo that which is found in the
them. k of Antichriſt, relating to Baptiſm. This
oman (k was made in the year 1120. as we have ſaid
the M e.
Stars, m hoſe things which are not neceſſary in the
l her a pl niſtration of Baptiſm are Exorciſms, In-
prophe tions; the Sign of the Croſs upon the Head
re God Breaſt or the Infant, Salt which is put in
the ſto Child's mouth, Spittle into the Ears and
till the y, the Chriſmatical Unction upon the Head,
the eleve ll ſuch like things conſecrated by the Bi-
mpliſhed s: They likewiſe ſay it's unneceſſary to put
out of nted Torch in the Child's hand, or after
em: In iſm to put on it a white garment, or to
o Witne the Water or to dip it thrice, or to have
t theſe p fathers and Godmothers. All theſe things
pe

done

done in the administration of the Sacrament, they say, are not of the substance of Baptism, and by consequence unnecessary.

See, furthermore, what they say of the Supper of our Lord, in the same Book of Antichrist. As Baptism, which is taken visibly, and visibly administred, is, as it were, an enrolling one in the company of the Faithful; and obliges them to follow Jesus Christ, and observe his Commandments, and to live up to the Rules of the Gospel: so likewise the Holy Supper and Holy Communion of our Saviour, the breaking of Bread and the giving of thanks, is a visible Communion performed by the members of Jesus Christ. For those that take and break the bread, are one body, and the members one of another, planted in him, to whom they profess and promise to persevere in his service even to the end, without leaving the Faith of the Gospel or the Union that they have all promised to God, through and by Jesus Christ.

In the same Book of Antichrist, the eating of the Sacramental Bread is the eating of the Body of Christ in figure only, *as often as ye shall do this, do it in remembrance of me*: for if it were not a Spiritual Eating, Christ would be obliged to be eaten continually; and he in whom he eats Christ, who believes in him; and Christ says, That to eat him, is to dwell in him.

From whence it follows, that the *Vaudois* do not believe Transubstantiation, nor the Oral or Corporal Eating of the Body of Christ; but that the signs in the Supper of our Lord received the same in substance as before they were applied to this holy use; and that, as often as they received these visible signs by their mouth, they received, by faith, the vertue and efficacy of

ody of Jesus Christ, broke upon the Cross, sig-
ified by the breaking of Bread; and of his
lood that was spilt, signified and represented
the pouring of the Wine into the Cup; and
at by this action, they celebrated the memory
the death of Christ, and obeyed his Command-
ent, *Do this in remembrance of me*: Words that
. *Paul* explains in this manner, *As often as you*
ll eat of this Bread, and drink of this Cup, you
clare and commemorate the death of the Lord, till
come.

If the *Vaudois* have conserved the purity of the
ristian Religion, from the time of the Apo-
s till the beginning of the Eleventh Age,
hich we have made appear by their Confession
Faith made at the beginning of that Age:
ey have not kept it, less pure from that time
our days, as we shall prove by another Con-
ssion of Faith, which they made in the year
55. After the Massacre, which all Christen-
m has heard spoken of with horror and dete-
tion, and of which we shall speak hereafter.

Short Confession of the Faith of the Churches of Piemont, *published with their* Manifesto, *after the dreadful Massacres in the Year* 1655.

ARTICLES.

We believe first, That there is but one only God,
is a Spiritual Essence, Eternal, Infinite, all
cy, all Wisdom, all Justice; in a word, every
perfect; and that in this Infinite and Pure Es-
ce there are three Persons, the Father, *the* Son,
the Holy Ghost.

II. *That this God has manifested himself to men,*
his glorious works, as well by his Creation, as his
inual Providence, and by his Word revealed at
by his Oracles in divers manners; afterwards

reduced by writing, into Books, which we call Holy Scripture.

III. That these Holy Scriptures ought to be receiv as we receive them, for Divine and Canonical, for the Rule of our Faith, and the Direction of Life, as they are contained in the Books of the Old New Testament; and that in the Old Testament t are only these Books following to be received as of vine revelation, and which God only approved of consigned to the Church of the Jews, viz. The Books of Moses, Joshua, Judges, Ruth, the 1 2 of Samuel, the 1 and 2 of Kings, the 1 and Chronicles, the 1 of Esdras, Nehemiah, Est Job, the Psalms, the Proverbs of Solomon, cleſiastes, the Song of Songs, the four greater phets, and the twelve lesser. The Books of the Testament are, The 4 Gospels, the Acts of the A stles, the Epistles of St. Paul to the Romans Epistles to the Corinthians, one to the Galati one to the Ephesians, one to the Philippians, to the Colossians, two to the Thessalonians, to Timothy, 2d. to Timothy, one to Titus, to Philemon, one to the Hebrews, one of St. Jam one of St. Peter, three of St. John, one of St. J the Apocalypse, or the Revelations of St. Joh

IV. That we acknowledge the Divinity of thes cred Books, not only by the Testimony of the Ch but principally by the eternal and indubitable tru the Doctrine, contained in them, and for the exc and divine Majesty of them, and by the operatio the Holy Ghost, which makes us receive with R rence the Testimony which the Church gives of t which opens our Eyes to discover the rays of Cel light, which shone in these sacred Books, which fies our Understanding to discern and rightly tast divine things contained in them.

V.

V. *That God has made all things of nothing by his ee will, and by the infinite power of his Word.*

VI. *That he guides and governs all things by his rovidence, ordering all things that happen in the Vorld, without being the author or cause of Evil that e Creatures do; so that he is wholly without blame, d evil can in no manner be imputed to him.*

VII. *That the Angels having been created pure d holy, some of them fell into sin, and irreparable rdition, but others persevered by an effect of the Di- ne Goodness, who assisted them and confirmed them grace.*

VIII. *That man who was created Pure, Holy, af- the Image of God, by his own fault deprived him- f of this happy state, giving his assent to the subtile d pernicious discourse of the Devil.*

IX. *That man has lost by his Transgression the Ju- ice and Holiness be received, incurring the indigna- n of God, death and captivity under the power of m who hath the Empire of Death,* viz. *the Devil, that degree, that his free will is become a servant d slave of sin; so that by nature all men, as well ws as* Gentiles, *are the children of wrath, dead in ir sins, and by consequence uncapable of having any d motion towards their salvation, nor to frame a d thought without Grace, all their imaginations thoughts being always evil.*

X. *That all the posterity of* Adam *were made guil- by his disobedience, infected with the same corrupti- and fallen into the same calamity, even young Chil- en from the Womb of their Mother; which is termed iginal Sin.*

XI. *That God withdrew out of this Corruption d Condemnation, the Persons that he has chosen his mercy in Jesus Christ his Son, leaving others an irreproachable justice of his Liberty.*

XII. That Jesus Christ being ordained of God, his eternal decree, to be the only Saviour, and the head of his body, which is his Church, he has redeem it with his own blood, in the fullness of time, a communicates to it all his benefits and favours by Gospel.

XIII. That there are two Natures in Jesus, divine and humane, truly in one Person without C fusion, without Division, without Separation, with Change, each Nature keeping its distinct proper and that Jesus Christ is true God and man.

XIV. That God has so loved the world, that has given his only Son for to save us by his most p fect Obedience, particularly by that, he suffered cursed Death of the Cross, and by the victories he g ed over the Devil, Sin and Death.

XV. That Jesus Christ having made an in expiation of our Sins, by a most perfect Sacrifice himself upon the Cross, it neither can, nor ough be reiterated, upon any pretence whatsoever.

XVI. That Jesus Christ having fully reconciled to God, by his blood-shed upon the Cross; it's by only Merit, and not by our Works, that we are ab ved and justified before him.

XVII. That we have an Union with Jesus Chri and Communion of his Benefits by Faith, which promised us by his holy Gospel.

XVIII. That this Faith comes from the gracio and efficacious operations of the Holy Ghost, wh illuminates our Souls, and carries them to rely upon mercy of God, to be applyed by the Merits of Je Christ.

XIX. That Jesus Christ is our only and true M diator, not only as to Redemption, but also as to I ercession; and that by his Merits and Mediation have access to the Father, for to invoke him with holy Confidence to be heard, without need of hav

recou

course to any other Interceſſor than him.

XX. That as God doth promiſe us regeneration in Jeſus Chriſt, thoſe that are united to him by a lively Faith, ſhould apply themſelves with all their heart to good works.

XXI. That good works are ſo neceſſary to the faithful, that they cannot come to the Kingdom of Heaven, without doing of them; ſo we muſt walk in the ways of Juſtice and Righteouſneſs, fly all Vices, and exerciſe our ſelves in all Chriſtian Vertues, uſing Faſting and all other means, that may conduce to ſo holy an end.

XXII. That though we cannot merit any thing by our good Works, our Saviour will notwithſtanding recompence them with eternal Life, by a merciful continuation of his Grace, and in Vertue of an immoveable Conſtancy of his Grace and Promiſes.

XXIII. That thoſe that poſſeſs eternal Life, for their Faith and good Works, muſt be conſidered as Saints, and glorified and praiſed for their Vertues; imitated in all their excellent Actions: But not adored or invoked, for no Addreſs of Prayer muſt be made to any but God alone, through Jeſus Chriſt.

XXIV. That God has gathered together a Church in this world, for the Salvation of mankind, but ſhe has but one Head and Foundation, which is Jeſus Chriſt.

XXV. That this Church is the company of the Faithful, who being elected by God, before the Foundation of the world, and called by a holy Vocation, are united together for to follow the word of God, believing that which he teaches, and living in his Fear.

XXVI. That this Church cannot fail, or be quite deſtroyed, but that it will always remain.

XXVII. That every body muſt be a Member of that Church, and keep in her Communion.

XXVIII. That God doth not only inſtruct us by

his word, but that besides he has instituted Sacr
ments to be joyned to his word, as the means to un
us to Christ, and to communicate to us his benefit
and that there are but two common to all the Memb
of the Church under the new Testament, viz. Bapti
and the Supper of our Lord.

XXIX. *That he has instituted the Sacrament*
Baptism for a Testimony of our Adoption; and th
we are washed from our sins in the Blood of Je
Christ, and renewed in sanctity of Life.

XXX. *That he has instituted that of the Euch*
rist, or of his Holy Supper, for the nourishment of o
souls, to the end, that by a true and lively faith,
the incomprehensible vertue of the Holy Ghost, eati
effectively his Flesh, and drinking his Blood, a
uniting us most inseparably to Christ, in him, and
him, we may have Eternal Life.

XXXI. *That it's necessary that the Church ha*
Pastors, well instructed and of good life, institut
by them that have the right to do it, as well to prea
the word of God, as to administer the Sacrament
and watch over the Flock of Christ, following th
rules of a good and holy Discipline conjoyntly with th
Elders and Deacons, according to the practice of t
Antient Church.

XXXII. *That God has established Kings an*
Magistrates for the government of his People, a
the People ought to be subject and obedient to them
vertue of the said Order, not only for Anger, but f
Conscience, in all things that are conformable to t
Word of God, who is the King of Kings and Lo
of Lords.

XXXIII. *That we must receive the Creed of th*
Apostles, the Lords Prayer, the ten Commandment
as Fundamental Parts *of our belief, and of ou*
Devotions.

We can likewise make it appeer, even by evi-
denc

ence drawn out of the Books of the Adversa-
of the *Vaudois*, that their Doctrine is the same
's represented in this Confession, and that it has
lways been so, those that have a mind to see
hose Testimonies, may find them in the Gene-
al History, written by *John Leger*.

The *Vaudois* having conserved from Father to
on, the purity of the Doctrine of the Apostles,
rom the time they received it, down to our days,
nd made a constant profession publickly of this
elestial Doctrine, they are by consequence
he true Successors of the Apostles.

CHAP. III.

Of the Ecclesiastical Government of the Churches of the Vaudois *of* Piemont, *and the Manners of the* Vaudois.

BUT if they have succeeded the Apostles, as to their Doctrine, they likewise succeeded them as to the Order and Government of the Church. In the Primitive Church, *Acts* 20. The Apostles established for the government of it, *Elders*, *Ephes.* 4. 11. and Deacons, as we may learn, as well from the *Acts of the Apostles* as from their Epistles, *Tit.* 1. 5, 6. the Pastors, are likewise called *Bishops* and *Elders*, 1 *Tim.* 3. they are called *Pastors* because they are to Feed the Flock of Christ, which are his Sheep, with the good Word of God; they are called *Bishops*, which signifies Inspectors or Watchers, because they are to watch and take care of the Flock which is Committed to

their charge; they are called *Elders*, , becau
they ought to be Sage and Prudent, and edi
those that are committed to them by their go
life and conduct; and so there were two sorts
Elders in the Primitive Church, the *one* labour
in the Government of the Church only, and t
other, besides the care they had of the affairs
the Church, took also pains in Preaching and E
plaining the Word, 1 *Tim.* 5. 17. The Deac
had the care of the Poor, and Pastors, Elde
and Deacons altogether had the government
the Church. This is the Discipline that
Churches of *Piemont* have always kept, as
may see in their ancient Manuscripts, transla
out of their Language into *French*, and treat
of succinctly in the Cap. 31. of the First Part
General History of the Churches of the *Vaudoi*
in which writing it's said, the Churches the
have always had Pastors, Elders and Deaco
to govern them, as they had till the year 168
when they were dispersed. The Pastors emplo
ed themselves to instruct and exhort the people
live well and holily; and the Pastors, Elde
and Deacons altogether watched over their Flo
to banish all vice and scandal. It was requisi
that the Governors of the Church should be o
good Life and holy Conversation, for to edi
others by their good Example. There we
Schools kept to breed up Youth in Piety: The
was likewise a particular School for to instru
those that aspired to the Ministry, where w
taught Divinity. They made the young Sch
lars learn by heart all the Chapters of the Go
pels according to St. *Matthew*, and St. *John*, a
all the Canonical Epistles, and a good part of t
Writings of *Solomon*, *David*, and the Prophe
There came to this School, young men out of B

bemi

hemia, and other places where the people of God dwelt and retained the profession of the ancient verity to be instructed in the Ministry.

The *Vaudois* were not only pure, as to their Doctrine, but likewise as to their Manners; even their Adversaries witness the same. *Reynerus Sacco*, who was one of the first Inquisitors, employed by *Rome* against those of the Valleys, speaks thus of them in his Relation which he made of them to the Court of *Rome*.

After he had told that Court that the Sect of the *Vaudois* was the eldest that had ever been, its beginning in the time of the Apostles, or at least of *Sylvester*; he adds touching their Manners, that whereas all other Sects did strike the hearers with horror of their many Blasphemies against God, that this of the Valleys made great demonstration of piety, for they live justly before the face of the World: and in Chap. 7. of his Book, he says the *Vaudois* are chaste. The President *Du Thou*, commonly called *Tuanus*, in Chap. 27. of his History, says, that the *Vaudois* observe the ten Commandments of the Law, which gives the rule of living holily and piously; they give no entertainment to any sort of Vices in their Assemblies, they hate and detest all sorts of unlawful Oaths, Perjuries, Wicked Imprecations, Quarrels, Seditions, Debauches, Drunkenness, Whoring, Inchantments, Sacriledges, Theft, Usury, Witchcraft, and the like.

And *Claudis de Seissel*, Archbishop of *Turin*, in the Book he wrote against the *Vaudois*, in the year 1500. confesses in formal terms, that as to their Life and Manners, they live in the world without reproach, observing with all their power the Commandments of God. We could alledge many other authorities of the bittereſt Enemies

Enemies of the *Vaudois*, which they give of the good life and conversation; but the curious ma may find them in the General History of the *Va dois* if they think these be not sufficient.

CHAP. IV.

Of the great Calm the Vaudois *Churches e joyed many Ages.*

We cannot find in the Ecclesiastical Histori that the *Vaudois*, or Christians of t Valleys of *Piemont*, were persecuted under t reigns of *Nero*, *Domitian*, or any other of t Pagan Emperors, who so cruelly persecuted t Christians; it's therefore probable, that durin those cruel persecutions, many faithful Christ ans retired unto these Valleys to escape persec tion, and to save themselves from the bloo hands of those cruel Butchers. As we saw *France*, during the last persecution, that ma of the Reformed Religion fled into the Woo and Mountains, and hid themselves in Caver and Rocks to save themselves from the hands the cruel and Pitiless Dragoons, and to avo by their flight, the danger of renouncing the Religion: So the Church, which is represent by the Woman, is at the same time, *Rev.* r described flying into the Wilderness from the f ry of the Dragon. And is there a more dread ful Wilderness than the Mountains of the *Alpe* which are covered with Snow eight or 9 month of the year, amongst which are these Valleys

It's ſaid, that in the deſart, the woman had a place prepared of God for her, where ſhe might be nouriſhed 1260 days. The Valleys, have they not been the place which God has prepared to keep his Church ſafe in? ſince the true Church has been always conſerved here from the time of the Apoſtles, even to our days, without any interruption or want of ſucceſſion; that while the whole world ran after the Beaſt, only the inhabitants of theſe Valleys followed Jeſus Chriſt, *&c.* walked according to the truth of his Goſpel. This was the true land of *Goſhen*, which only was enlightned with Celeſtial Light, while the New *Egypt* was all covered over with the thick and palpable darkneſs of Ignorance and Errors, and accordingly they had for their Arms a Torch lighted, ſurrounded with thick Darkneſs, with this Inſcription, *Lux lucet in Tenebris.*

That which further perſwades us, that theſe Valleys of *Piemont* were the place which God had prepared to keep his Church in, is, that firſt of all, theſe Churches of the Valleys have enjoyed a continual peace and perfect repoſe, from the beginning of the firſt Age that the Papal Empire began to erect its Throne, till towards the end of the fifteenth Age, *viz.* till the year 1487. that Pope *Innocent* the eighth, made (as they called it) a Holy War againſt them to deſtroy them. *Secondly*, It was then, when their Enemies would have deſtroyed them by force of Arms, which they endeavoured ſeveral times; but God gave them ſo great and ſignal Victories, that it was viſible, that the God of Battel, and the Lord of Hoſts covered their Heads and fought with them, and for them; and in concluſion, when under pretence of Treaties

of Peace, and Solemn Parole that was gi
them, that they ſhould fear nothing, they w
lulled aſleep and ſurprized, where cruel Ma
cres were made of theſe poor Innocents, dece
ed by the perfidiouſneſs and treachery of their
nemies; notwithſtanding all theſe Maſſacres, C
elties and Barbarities, which were exerciſed
their Perſons, and ravaging of the Country, bu
ing and ſpoiling their houſes and goods, th
could never deſtroy them, they have always p
ſiſted in their holy Religion, and continued fi
in the Faith of Jeſus Chriſt, from Father to S
from Generation to Generation; and as th
were faithful to God, God has always protect
and aſſiſted them in their greateſt miſeries; G
by his infinite power has confounded the deſig
of their Enemies, and rendred their ſtrong
Efforts inefficacious.

We have told you that the *Vaudois* of *Piemo*
have lived in Peace and Repoſe in their Valley
till the year 1487. which is very true, notwit
ſtanding the Inquiſition of the Pope againſt the
for although the Archbiſhops of *Turin* and *A*
brun, (to whom the Pope had given commiſſio
to inform themſelves of their State and Conditio
and to proceed by any manner of way to th
Extirpation) went themſelves into the Valley
and cited divers times their Paſtors, and the pri
cipal Inhabitants, and took Informations agai
them, proceeding againſt them even to Excom
munication: Theſe proceedings, notwithſtan
ing, did them no great harm, nor troubled the
repoſe, for they never appeared before the Inqu
ſitors, and ſet light of their Excommunicatio
and rather took it for a mark of Gods bleſſi
upon them, who had diſtinguiſhed them fro
other people who followed the Beaſt, and ado

d his Image; ſince they themſelves alone, when ll the world was in a manner loſt, followed and dored Jeſus Chriſt.

And this is very remarkable, that they enjoyd a profound peace, while their Brethren, the *Vaudois* of *France*, *Germany*, *England*, *Spain* and *Italy*, were greatly perſecuted by the Enemies f the truth of the Goſpel; and while the other *Vaudois* were diſperſed by Wars and Perſecutions, which their Enemies raiſed againſt them, the *Vaudois* of *Piemont*, by a particular effect of the ivine Goodneſs, always were ſafe in their Valeys, notwithſtanding all Wars and Perſecutions which were raiſed againſt them, till the year 686. that the two witneſſes of the 11th Chapr of the Apocalypſe were entirely vanquiſhed nd ſlain.

CHAP. V.

Of the firſt War againſt the Vaudois *of* Piemont, *and of the Croiſade which was made againſt them by Pope* Innocent 8th.

THE firſt War that was made againſt the *Vaudois* of *Piemont*, was in the Year 1487. at *Albert de Capitaneis* Archdeacon of *Cremona* nd Nuntio of Pope *Innocent* VIII. having reived Commiſſion from his Maſter to make a roiſade, or holy war for the utter Extirpation f theſe poor people. This Papal Commiſſary cited by Vertue of his Bull, the Duke of *Savoy* rince of *Piemont*, the King of *France*, and all e Neighbouring Princes for to aid him, and to lend

lend their Troops for their Exterpation, mustered an army of 18. thousand men, besi five or six thousand Voluntiers of *Piemont*, w came in great bodies to joyn this Army: besides that, the Pope promised all those th should go to this war, a full and entire Indulge and Remission of their Sins; they were li wise made to hope, they should have the pill of these Valleys, and the confiscation of th Goods, who should be disposessed.

This great Army divided it self into veral Bodies, to attacque the *Vaudois* in d ferent places; which they did with great ry: But though the *Vaudois* were but few in number in respect of their Enemies, a not so well experienc'd in warlike Affai having lived many Ages in peace, notwit standing they sustained with an invincible co rage the dangerous Efforts of the inraged En my; and God who fought for them, who m ardently invoked him, struck their Enem with a pannick Fear, in such a manner, th by the aid of Heaven this formidable Army w repulsed, dispersed, and almost intirely defeat The broken remains of this Army which sta ed upon the Frontiers, durst attacque them more among the Rocks, they contented themsel almost a whole year to make excursions into t open and plain Countries, and to keep the always in an Alarm, which was extreamly pr judicial to these poor people, because they we obliged to be always ready armed to ke themselves from surprize; so that they cou not till the Earth, from which they drew the su sistence of themselves and their Families.

Phillip VII. Duke of *Savoy* and Prince of *P mont*, considering that this war was little honou

ble to him, seeing the bad success that did ensue, nd that it was very prejudicial to his Subjects, nd particularly those of the *Roman* Commu- ion, of which a great number perished in the Var, and that others were very much exhausted the Troops which they had entertained and ven Subsistence to, was resolved to put an end it, and to this purpose he ordered that twelve them should come to *Pignerol*, the place here he then kept his abode, which they aving done, he received them kindly, and nsed an Act of oblivion of all that had pas- during the War, and avowed to them that accknowledged he had been ill informed, not nly of what related to their Persons, but also their Religion, and declared publickly that had none so good or so obedient Subjects as e *Vaudois*; he confirmed all their Privileges d Immunities, and promised them that for the ture he would take such measures as they ould live peaceably.

The Inquisitors established by the Pope, be- g frustrated of their expectation of prevailing ainst the *Vaudois* by an open war, take other easures to destroy them. If they went out of eir Country, they making use of the Secular ower, seized on them, and put them in Prison, here they kept some of them till they perished d others they condemned to Death.

The Inquisitors likewise by threatnings, for- d *Margarite de Foix*, Soveraign Lady of the arquisate of *Saluzzo*, to persecute the *Vaudois* at were in her Marquisate, the Persecution as so great and so cruel that these poor Protest- nts were forced to leave house and home, and to ve themselves in the Valley of *Lucerne*, without rrying any thing off but their precious Souls,

there

there they ſtayed five years in this miſerable Co
dition, during which time they perpetually pl
ed the Duke of *Savoy* with humble Supplicatio
that he would be pleaſed to mediate for the
that they might be reſtored to their own Countr
and that the unjuſt Uſurpers of their Lands a
Goods, might make Reſtitution: But at la
ſeeing all Prayers and Submiſſions did ſerve
no purpoſe, becauſe of the oppoſition of t
Pope, the Clergy, and above all of the Inqui
tors; they reſolved to take up Arms, and
endeavour to repoſſeſs themſelves of their La
and Goods; and that which gave them
greater courage and boldneſs to do it, was, becau
they were chaſed out by Force, without any
der of their Soveraign Lady. This Enterpri
was attended with a happy Succeſs; for on
ſudden they invaded the Uſurpers of their Goo
they chaſed them away and frighted them ſo, th
they never attempted more a return: and the
poor *Vaudois* after this happy Exploit, for
leaſt a hundred years after, enjoyed a profou
Peace and Liberty of their Religion through
the Marquiſate.

CHAP. VI.

Of the Second War againſt the Vaudois *of* Piemont, *by* Charles I. *Duke of* Savo

PHilip VII. Duke of *Savoy* being dead, Cha
his Son ſucceeded him. This Prince
mightily importuned by the Archbiſhop and
quiſitor of *Turin*, to deliver over to the ſecu
po

ower his Subjects of the reformed Religion, hereupon he gave commiſſion to Don *Pintaleon reſſour* Lord of *Rocheplate* to war againſt them, the Year 1534.

This Nobleman having choſen 1500 ſelect en out of all the Troops of the Duke, when e *Vaudois* thought themſelves moſt ſecure, hav- g not the leaſt ſuſpicion of their Enemies In- ntion, he ſuddenly attacqued them, ſurprizing, lling, and maſſacring, all that came in his way, ithout ſparing Age or Sex, which cauſed a eat conſternation in theſe Valleys; but at laſt eſe people reſuming their innate courage, muſt- ed together, and put themſelves in ſo good or- r, that the day following, as their Enemies ought of marching on, and continuing their utcheries all along the Valley of *Lucerne*, they arg'd them ſo couragiouſly in the Rear and in e Front, and in the Flank, that a great number theſe Murtherers were killed in the field, others ved themſelves by flight, leaving behind them e booty, and the Priſoners they had taken from e *Vaudois*.

When the Duke of *Savoy* ſaw that the Skin of *Vaudois* coſt him twenty *Roman Catholicks*, he ould not permit they ſhould be any more per- cuted by open force of Arms, but that more ſe- ct means ſhould be taken, as leſs dangerous; to ing this about, he eſtabliſhed certain Troops Highway-men and Aſſaſſins, who laid in Am- ſcado in places proper for their deſign, and en the *Vaudois* deſcended from the Mountains, went out of the Valleys about their affairs, y were preſently ſeized on; many for a long e fell into theſe Snares, and became the Prey thoſe Villains, who after they had ranſomed m, notwithſtanding took away their lives by

moſt

most exquisite torments. *Catalan Gerard*, St. *John* in the Valley of *Lucerne*, was one those who fell into their hands, he was bu alive at *Revel*, a City of *Piemont*, and suffe death with an admirable constancy.

CHAP. VII.

Of the third War against the Vaudois Piemont, *and the Persecution that t suffered from the Parliament of* Turin.

FRancis the First, King of *France*, having m himself Master of *Piemont*, and dispo the Duke of *Savoy* of his Principality, in year 1536. as well he as the Pope incited Parliament of *Turin* to proceed against the *V dois*, as against Pernicious Hereticks, in obe ence to whom they raised a great persecuti imitating in that, the Parliament of *France*, w persecuted those of the Reformed Religon. Th poor people had recourse to the King, prese ing him an Humble Petition, hoping to o tain some favour from this their new L and Master, and to much the more, bec it's the custom among Princes, to preten great kindness and tenderness for their new s jects, to engage them the more in their servi But this did but make their condition the wo for the King commanded them to live accord to the Laws of the *Roman* Church, telling th that if they did not obey his Order, he wo severely punish them as obstinate Hereticks, that he did not burn them in *France*, to colo them in the *Alpes*.

T

The Parliament of *Turin* being encouraged by
s ſevere Anſwer, preſently enjoyned the
audois to put away from them their Mini-
ers, and to receive in their places Prieſts, who
ould come and ſay Maſs to them: They an-
ered it was impoſſible to obey Orders ſo con-
ary to the Word of God; that they were
illing to give *Cæſar* what appertained to *Cæſar*,
they had always done; but that they would
ewiſe give to God the things that belong to
od, and that in this caſe they were reſolved, ac-
rding to the examples of the Apoſtles; rather to
ey God than man, and rather hold themſelves
the Word of God, than the Traditions of man:
The King then having many affairs upon his
oulders, the Parliament judged it improper to
dertake an Open War againſt them; but they
ntented themſelves to give Orders to the Jud-
s and Magiſtrates to aſſiſt vigorouſly the Monks
d Inquiſitors, and to burn all the *Vaudois* that
ould fall into their hands; many laid down their
es this way, but with admirable conſtancy;
ove all, *Bartholomew Hector*, who was publickly
rnt at *Turin*, in the year 1555. and by an edify-
g death, drew a flood of tears, even from the
ltitude of the Papiſts, and not content only with
rs, they greatly murmured, and made ſharp in-
ctives againſt the cruelty of the Monks and In-
iſitors.

In the year 1557. Mr. *Varaille*, an excellent
iniſter of *Angrougne*, unfortunately falling in-
their hands, was publickly burned in the
ſtle-yard, ſinging with a loud voice the praiſes
God in the midſt of the flames, even to the
breath. This ſame year *Nicholas Sartorii*,
dent in Divinity at *Geneva*, having a mind
viſit his Country, was taken in the Valley

of

of ſuſſe, and accuſed of Hereſie, and the enem
of the truth, ſeeing they could not draw him
flattery, nor ſhake him by threats, ordered
to be burnt alive, and ſo he died a glorious de

CHAP. VIII.

Of the fourth War againſt the Vaudois Piemont, *by* Emanuel Philibert *D. of* Savoy, *after the General Peace, the year* 1559.

EManuel Philibert, Duke of Savoy, and Suc
ſor of Charles, having recovered his Eſt
by the General Peace, in the year 1559.
ſpurred on by the Monks and Regulars of P
rol, to condemn the Vaudois to be burnt; and t
Goods confiſcated, and given for a recomp
to the Inſtruments of their ruine.

Theſe poor people, ſeeing themſelves
the brink of ruine and deſolation, after thei
courſe to him who has the heart of Kings i
hand, by their Prayers, Faſtings and Humil
ons, they went and caſt themſelves at the fe
the Duke of Savoy, their Prince, and preſe
an Humble Petition to him, tending to this,
he would let them live, and enjoy a free exe
of their Religion; they preſented another o
ſame tenure to the Dutcheſs his Wife, who h
great ſhare in the knowledge of truth, and
always ſhewed a great tenderneſs for them.

But it was all to no purpoſe, the Pope and
King of Spain, to whom the Duke of Savoy
extreamly obliged, becauſe they had contrib
their utmoſt endeavours to re-eſtabliſh hi

is Dominions, ſollicited this Prince, very preſ-
ngly, to deſtroy the *Vaudois*, who, contrary to
s own intereſts, was eaſily perſwaded, at the
ſire of the Monks, who continually ſollicited
m to make War upon them.

While in the interim, they endeavoured to
veeten their Prince, and by their humble re-
ueſts, to turn off the ſtorm which threatned
em, the Souldiers of the neighbouring Towns
rprized the borough of St. *German*, by the aſſiſt-
nce of the darkneſs of the night; the Proteſtants
f this place, in ſo dangerous a conjuncture,
ought of nothing but ſaving their perſons, the
reateſt part in their Shirts, ran to the neigh-
ouring Mountains, except twenty five, who
eing in the houſes that were fartheſt off, were
y conſequence the fartheſt from this retreat.
heſe ſeeing they had not time to fly, caſt them-
lves upon their Knees, and making a ſhort but
dent prayer to God in ſight of their Enemies,
ent to attack them with that courage and reſo-
ion, that they put them all to flight, a great
ny were killed upon the ſpot, and God ſtrik-
g the reſt with a pannick fear, a great many
rough their haſty flight, fell into the River of
uſon, and there periſhed miſerably.

The Duke of *Savoy*, aſſiſted by the Pope, *Spain*,
d *France*, raiſed a powerful Army againſt the
udois, and made the Count *De la Trinita* Gene-
l of it, who ſeeing this People weakned and
aken with ſo many furious ſhocks of Wars and
erſecution, did not doubt of bringing his de-
gns ſpeedily to an end, and to extirpate the
udois root and branch. He had recourſe to
pliticks and Stratagems, before he would make
e of open force; in ſhort, he ſent for the Mi-
ſters and Guides of the Churches, he exhorted
them

them to lay down their Arms, and to bring th
to him; on the one side he represented u
them the great dangers they were ready to
precipitated into, if they did not submit the
selves to the will of their Prince, seeing
great forces which he had to compel them, wh
it was impossible for them to withstand: T
the Pope, the King of *Spain*, the King of *Fr*
had engaged the Duke in this War, and did l
him their Troops; that the General Peace
ing made, they would employ all their forces
destroy them if they would not submit and ob
On the other hand he made them specious
advantagious propositions; giving them ho
that if they would submit to the will of t
Prince, they should enjoy peace, and liv
liberty, with all their ancient priviledges:
ny were shaken and frighted by the treacher
discourse of this Lord; who seeing them d
ded, some being willing to submit, to save t
Lives and Fortunes, to the will of their Pri
others being of a different sentiment, bec
of the dangerous consequences they foresaw
submission might draw after it. In this dubi
estate of their affairs, he took his opportun
he laid ambushes for them in several places;
having surprized them in small parties, he m
a cruel butchery without any resistance, ex
cising all sorts of cruelties against these innoc
Lambs, who were betrayed by trusting to
sugared words.

This barbarous treachery cast these people
to an inexpressible consternation; but th
hundred of those that escaped from the massa
being assembled together by the favour of
night, and being fortified by little and little
their Brethren, who were diffident of the Cou

P

omiſes, and had ſaved themſelves in the Mountains; with this little Troop of the *Vaudois* God did ſuch wonders as almoſt ſeem incredible, if we had not ſeen what their Succeſſors have done in the Wars of the year 65. and 1664. and the laſt year, when ſeven or eight hundred of the *Vaudois* croſſed all *Savoy*, which was then all in Arms; and forced ſeveral Paſſes kept by the Regular Troops of *France*, and *Savoy*, and in ſpight of their Enemies entered into their own Country, and there have endured fifteen or ſixteen bloody fights, which fully perſwades us that God is with this People, and fought for them, and with them; without whoſe wonderful help it was impoſſible they ſhould have performed ſuch extraordinary exploits.

The day after this treachery, the Count *De Trinita* employed his Army from Morning to night in ſpoyling and ranſacking all the places in the Valley of *Lucerne*, of which he had made himſelf Maſter, after which he marched with ſeven or eight thouſand ſelect men as high as *Perogne*, towards the place called the *Meadow of the Tower*, where the greateſt part of the Families of theſe poor *Vaudois* were retired, as to the ſtrongeſt Sanctuary or Aſilum they could find in all the Valley of *Lucerne*.

He attacqued them in this place by three ſeveral ways and gave them no time of reſpite for four hours; one aſſault was no ſooner repulſed but he gave another with freſh Troops, without gaining any advantage: In theſe aſſaults he loſt two Colonels, eight Captains, and ſeven or eight hundred Souldiers.

The fifth day, he being abſolutely bent to carry the Poſt, made uſe of *Spaniſh* Troops which

were fresh, and as yet had never been enga
The *Spanish* Soldiers seeing they advanced
thing, and that they fell like hail, mutined a
their Officers that were obstinate to continu
attacque. The *Vaudois* having observed the
fusion that their Enemies were in, fell upon t
with so much courage and bravery, that
put the whole Army to the rout, and they
struck with so great a fear, that many of
threw themselves off the rocks into the riv
Angrogne and were drowned in its whirlp
they pursued their Enemies the space of
leagues, and killed a great number of them.

To shew that *France* aided the Duke of S
in the War he had begun against the *Vau*
D' Ambigni reports in his General History,
this Prince having desired the King of *Fra*
lend him Monsieur *de Maugiron* with ten C
panies of Foot, and Monsieur *de la Motte Ga*
with other Troops, all composed of pick
expert Soldiers, he says it was granted him,
that the Troops were joyned to the Army
manded by Count *de la Trinita*; the *Vaudo*
fight of this Army, reinforced with the Tr
of *France*, confiding in the aid of Heaven,
to force the Fortress of the Borough of *V*
in the middle of the Valley of *Lucerne*, tha
Duke a while before had built, to cut
Pass from the Enemy.

The Count *de La Trinita* being strengt
with the Troops of *France*, and some fresh
sent by the Duke, attempted several times t
tacque them, but in every one of them they
repulsed with considerable loss, sometimes
ost 900. men, when the *Vaudois* lost not a
15. The Army of the Duke being extre
weakned, what by continual losses, what b
se

rtion of S
ir blows
rs. The
we have
ruth, and
udois, ga
e of thei
ted at
oods bei
leased, a
alleys (fo
d they w
nd Privile
In the y
as publish
new Ord
alleys, T
y, who w
the Ord
eir Magi
ould with
e Estates
me the M
make an
bey the sa
Highness.
The Pr
reamly se
y their L
f the ba
Prejudice,
Letters Pa
he future
of his gen
one of his
o procure
ite of *Fra*

rtion of Souldiers, who seeing they got nothing
ut blows in this War, deserted in great num-
rs. The Duke sollicited by his Dutchess, who
we have said, had some knowledge of the
ruth, and had a great deal of tenderness for the
udois, gave them Peace with the free exer-
se of their Religion, by his Letters Patents,
ted at *Cavor* the fifth of *June* 1561. their
oods being restored to them, the Prisoners
eased, and those that were condemned to the
alleys (for their Religion) were set at liberty,
d they were reestablished in all their Rights
nd Priviledges.

In the year 1565 four years after this Edict
as published, at the earnest desire of the Pope
new Order was published through all these
alleys, That all the Subjects of the D. of *Sa-*
y, who within ten days after the publication
the Order did not declare before some of
eir Magistrates that they would go to Mass,
ould within two months be gone out of all
e Estates of the said Duke; and at the same
me the Magistrates received an expres order
o make an exact list of all those that would not
bey the said Order, and send it speedily to his
lighness.

The Protestant Princes of *Germany* were ex-
reamly sensible of this new Vexation, and made
y their Letters a great Complaint to the Duke,
f the bad entreatment of the *Vaudois*, to the
Prejudice, and contrary to the Tenour of his
Letters Patents, and desired him to remedy it for
he future, that they might enjoy the Benefit
f his generous Grant, the Prince *Pallatine* sent
one of his principal Counsellors in an Embassy
o procure peace, to these poor people; *Marge-*
ite of *France*, wife of the Duke, who was a pious

and Vertuous Princeſs, and who was very te
der of the *Vaudois*, ſweetned as much as i
could the anger of her Husband, who by falſe
ports of the Enemies of the Goſpel, was m
irritated againſt them.

The day of St. *Bartholomew*, in the Ye
1572. there was made a moſt cruel Ma
cre of the Proteſtants at *Paris*, and in ſeve
other places of the Kingdom of *France*; *Gaſ*
caro Governour of the Valleys, threatned to
as much to the *Vaudois* of *Piemont*; But whet
it was that the Duke of *Savoy* did not appr
of the cruel Butchery which was made of
Proteſtants of *France*, or whether at the e
neſt ſollicitations of his Dutcheſs, who as mu
as poſſible with her natural Sweetneſs gai
and wrought upon him to ſhew Mercy and C
mency to the *Vaudois*, he put forth a Manifeſ
and declared to all his Subjects of the Valle
who for Fear of the Governour were fled; t
they might return, without any Fear or D
ger, to their own habitations, he gave th
likewiſe order that they might receive th
Brethren of *France*; aſſuring them they mig
live very ſecurely there, and he kept his wo
for even to his Death, which hapned the 1
of *Auguſt* 1580. they were not moleſted, but
joyed a quiet Repoſe.

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CHAP. IX:

of the fifth War againſt the Vaudois, *under* Charles Emanuel *Duke of* Savoy, *and chiefly of thoſe of the Marquiſate of* Saluzzo.

Charles Emanuel his Son ſucceeded him, who, a little time after the Deceaſe of his Father, ſeized upon the Marquiſate of *Saluzzo*, which belonged to the Duke of *Savoy*, Monſieur *Del' Eſdiguiers* by way of repriſal, ſeized upon the Valleys of *Piemont*, and forced the Inhabitants of theſe Valleys to take the Oath of fidelity to the then King of *France*: The Enemies of the *Vaudois* were not wanting under this pretence to irritate the Duke of *Savoy* againſt theſe poor people, to extirpate them when a fit opportunity ſhould offer, without conſidering that they were forced by the powerful arms of the King to take the Oath, their Prince having given them no ſuccor.

War being begun between *Henry* VI. King of *France*, and *Charles Emanuel* Duke of *Savoy*, about the Marquiſate of *Saluzzo*, the King made himſelf Maſter of all *Savoy* in one Campaign, which the Emperor and the King of *Spain* ſeeing, they deſired the Pope, who was about Marrying his Niece to the King of *France*, *viz*. *Mary de Medicis*, to endeavour to make a peace between theſe two Princes, which he did, by the Articles whereof the K. of *France* reſtored to the Duke of *Savoy*, all that he had taken from him, excepting *Breſſe* which was

exchanged for the Marquisate of *Saluzzo*.

The Enemies of the *Vaudois*, as soon as the Duke was at peace abroad, were not want to solicite him to make War upon the *Vaud* but he considering that his Father had h but ill Success in the War he had made u them, although he was assisted by the For of *Spain* and *France*, would not declare o War against them, but permitted them to disturbed in their Affairs, and when the In fictors had put any of them in prison, for t Religion, and that Application was made to for their Enlargement, he would answer, t he did not intermeddle in those Affairs.

But he acted in another manner with the *dois* of *Saluzzo*, than with those of the Valle against those of the Valleys he was content let their Enemies act, but against those of Marquisate he declared himself an open perse tor, from the time he was absolute master o for about the end of the Month of *June* 1 he made an Edict, by which he command that every one must declare before the ordin Magistrate, that within the term of 15 d that he was resolved to renounce his Religi and to go to Mass, with which, if he comply he might not only enjoy his House and Goo but other great Priviledges; but those that w obstinate, and resolved to continue in their R ligion, they absolutely commanded to be g out of all his Dominions in two Months tim and never to return again upon pain of De and Confiscation of their Goods.

There were 8 flourishing Churches in this M quisate, but this Edict being executed with a gr deal of rigour, all these poor Churches were d sipated; for the Faithful seeing that the Du

wou

ould not revoke his Edict, though he was oft earnestly sollicited to do it, by the Protestant Princes, retired out of the Marquisate, th only what they could carry, and went to ell in Places where they might enjoy a free exciſe of their Religion.

Victor Amadeus his Son and Succeſſor, did ewiſe make no open War upon the *Vaudois* of e Valleys, he was hindered from it by the ars he had with his Neighbouring Princes, pecially the *Spaniard*, he notwithſtanding perſitted the Inquiſitors of *Rome*, and the Monks perſecute them, under the colour and cloak Juſtice, and ſo many of them as fell into their nds, either were put to Death, or elſe conemned to the Galleys, or perpetual Priſon, ecauſe they would not go to Maſs, and conform the Romiſh Religion.

CHAP. X.

Of the abominable methods that the Dutcheſs of Savoy, *and the Council of Propagation, took to deſtroy the* Vaudois *of* Piemont.

AFter the Death of *Amadeus*, the Dutcheſs his Lady was left Regent of his Dominions, becauſe his Son *Charles Emanuel* II. was very young. The Court of *Rome* having erected a Congregation, as it was called, for the Propagation of Faith, and extirpation of Heneſy; there were eſtabliſhed ſuch like Councils and Congregations in the Dominions of all Princes that profeſſed the *Roman* Religion.

That of *Turin* was eſtabliſhed in the year 1650

and was divided into two Bodies, the one
called the Council of men, and the other
Council of Women; the Archbishop was P
sident of the first, and the *Marchioness de Pia*
of the second: the Women made great enqui
for all those that they called new Conver
and made very much of them; the men ent
tained Spies through all the Valleys, to g
them an account of the *Vaudois* that were po
or of those that had Suits at Law; to
poor they offered exemption from Tax
and to free them from the quartering of Souldi
for many Years: To those that had Suits in L
at *Turin* or other Places, they promised the
good Success, provided they would turn R
min Catholicks, and by this trick they gai
ed several.

But the Council of the Propagation seeing
that, notwithstanding all the Care and Pa
they and the religious Orders took, for
convert the *Vaudois* to the Romish Religio
they could draw none but some poor
wicked people; they bethought themselv
of an abominable Stratagem, to destroy the
all at once, and make their Throats be cut b
the King of *France*'s Army that was then i
Italy, and was commanded by the Marshal
St. *Grance*, in the Year 1653. the King havin
assigned for the winter-quarters of his Army
the Provinces of *Delphinate*, *Province*, *Languedo*
and *Burgundy*; these Provinces offered to th
Marshal very considerable summs to exemp
them from the quartering of Souldiers, and
he was the more contented with it, becaus
the Dutchess of *Savoy* proffered to quarter a part
of the Army in *Savoy* for a share of the Money
proffered. The bargain being struck, the Mar-

shal

al marched
s, which
d assigned
an time,
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al marched his Army towards the Val-
s, which was the place that the Dutchess
d assigned for their winter-quarters: In the
an time, although the Council of the pro
gation knew full well of the bargain made
tween the Dutchess and the Marshal, they or-
ed the *Capuchins* and some Gentlemen
the Valleys, and even some of the chief mi-
sters of the Court to perswade the *Vaudois*,
d make them believe that it was not the in-
tion of the Dutchess that those strangers
ould quarter there; and by their artificial dis-
urse, full of malice and fraud, they stirred up
e *Vaudois* to take up Arms, and oppose the
rmy of the King, which was already entred
to the Valley of *Lucerne*, and in a condition
force these poor people to receive them,
reatning nothing but Fire and Sword; and this
d been done, if a Minister of the Gospel had
t gone and cast himself at the feet of the Mar-
al, and discovered to him the diabolical malice
their Enemies; and defired him to shew
e billet for quartering, and as soon as the bil-
t of the Dutchess should be shown about, he
as certain that all the Inhabitants of the Val-
ys would submit without the least resistance:
o which proposition the Marshal accorded,
d at the same time sent to *Turin* to have the
llet for quartering of Souldiers, as the Mini-
er desired, and it coming in a short time, the
audois submitted without the least difficulty.
We must consider that the Army of the King
as very powerful, and made up of expert
roops, and that the Marshal was fully resolved
gain the great sum of Money that he was to
aw from the foresaid Provinces, and to have
s bargain to the full of the Dutchess; and that

the *Vaudois* that were in arms had let his enter into the Valley of *Lucerne*, without an position, and that they were not prepare a long defence, neither had entrenched t ſelves in their uſual Faſtneſſes, and ſo it's n be doubted, but that they muſt have been quered by the *French*, who being enrage their Boldneſs, and the Contempt of their Army, would have put all to the Sword wit diſtinction of Sex or Age; if God had not m uſe of the Zeal and Prudence of this Miniſt fruſtrate the Deſigns and crafty Contriva of thoſe Enemies of God, and his Church.

CHAP. XI.

Of another wicked Stratagem of the Dutch of Savoy, *and her Son* Charles Eman H. *for the deſtruction of the* Vaudois Piemont, *and eſtabliſhing the* Iriſh *th that were driven out of their Country.*

IN the year 1655. the Dutcheſs of *Sav* and her Son the Duke, being ſolicited the Court of *Rome*, and the Council of Prop garion to deſtroy the Proteſtants of the Valle and to eſtabliſh in their places the *Iriſh*, w ſerved the King of *France* in his Royal Army *Italy*, and were driven out of their Country *Cromwel*; theſe *Iriſh* were of the number of tho that had plaid ſuch pranks in *Ireland*, againſt t poor proteſtants, in the year 1642. and the la that had laid down their Arms in that Kingdom after the Death of King *Charles* I. To give thei

Valleys

lleys to the *Iriſh*, the Proteſtants, who were true and natural Inhabitants of theſe Valleys re all to be extirpated, for ſo it was reſolved the Council of the Propagation, and after in Duke's, which was for the greater part com-ſed of the former.

To effect this wicked deſign, they muſt ke uſe of ſome ſpecious pretence, they could t make their pretence to be the affair of the uſe of the Capuchins of *Viller*, which ſome roteſtants, privately puſhed on by their Ene-ies the Papiſts, had burnt to the ground; this air had been accommodated many years, and e Accomplices ſeverely puniſhed; they took herefore another way, they obtained from the Duke a Commiſſion, by *Gaſtaldo* his Counſel-r in his Chamber of Accounts, to drive out all e Proteſtants that were in the Valleys of *Lu-rne*, *Lucernette*, *St. John*, *de la Tour*, *de Bubbian*, *Fenil*, *de Campligon*, *de Briguieras*, and of St. *Secundus*: the Commiſſion was diſpatched the *3th.* of *January* 1655. and the *25th.* day of the ame Month *Gaſtaldo* gave Orders, and a ſtrict ommand to all the Proteſtants of the foreſaid laces, to abandon them, and to retire with their amilies, within three days after the publicati-n, into places which his Royal Highneſs did olerate, (which are, *Bobbi*, *Viller*, *Angrogne*, *Roras*, and the Country of the *Bonnets*,) under he pain of Death, and confiſcation of all their Goods, if they found them in the aforeſaid Li-mits, if within twenty days they do not make it appear to us, that they are become *Roman* Ca-tholicks, or that they have ſold their Goods to Catholicks.

Thoſe that gave this pernicious Counſel to the Duke, knew that the Proteſtants were, time

out

out of mind, eſtabliſhed there even before
Dukes of *Savoy* were Princes of *Piemont*,
the Predeceſſors of *Charles Emanuel* II.
had given this commiſſion to *Gaſtaldo*,
maintained them by divers declarations
grants; but they believed that the *Vaudois*,
were well eſtabliſhed in thoſe places that
were commanded to quit, would not obey the
juſt command of *Gaſtaldo*, and that ſo they wo
take their diſobedience for a pretence to deſt
them, or if they obeyed, and could not be
ſtroyed or chaſed out of the reſt of the V
leys, the places they ſhould quit would
enough to receive the *Iriſh*, who being a peop
that had been long trained up in the wars, wou
be a bridle upon the *Vaudois*, and put them up
an impoſſibility of ever recovering their form
habitations.

Although the Proteſtants well knew the
juſtice of this order, and that they had ſufficie
reaſon not to obey it, nevertheleſs to take
way all pretence from their Enemies of rendri
them odious to their Prince, and to make th
paſs for Rebels; they quitted the places nam
by *Gaſtaldo*, and retired into thoſe aſſigned
the Proclamation, after which, they order
Deputies to go to the Duke, and caſt themſelv
at his Feet, and, by a moſt humble petitio
which they preſented him, to ſupplicate hi
with a moſt profound reſpect, to revo
the Orders given to *Gaſtaldo*, as bei
contrary to their Priviledges, and t
Grants: but their requeſt was not a
ſwered.

The *Vaudois* ſeeing their Enemies had no co
paſſion of their miſeries, had recourſe to her ro
Highneſs his Mother, to whom they preſented
petitio

petition full of Reſpect and Submiſſion, this Princeſs ſent them back to the Council of the Propagation their ſworn Enemies, and moſt cruel Perſecutors; and this Council ſent them back to the Marqueſs *de Pianeſſe*, who long before had received orders to go and maſſacre them, as the event made moſt evidently appear.

CHAP. XII.

The ſixth war againſt the Vaudois *of* Piemont, *by the Dutcheſs of* Savoy; *and* Charles Emauuel *her Son.*

WHile the *Vaudois* laboured by their humble Supplications and Submiſſions to ſweeten the Spirit of their Prince, and to incline him to maintain their rights and priviledges, having done nothing that could forfeit them; their Enemies laboured with the Duke, with all their power, to deſtroy them; they raiſed for this purpoſe an Army of 15000 men, formed of all the Troops of the Duke, of four Regiments of *French*, of one Regiment of *Germans*, and twelve hundred of the *Iriſh*; they were all old Troops; Prince *Thomas*, who then commanded the army of the King in *Italy*, ſent to the Duke, his Nephew, four of the beſt Regiments of the Army, with the *Iriſh*, the Duke of *Bavaria*, his Brother-in-Law, ſent him one of his beſt Regiments: the Army was ready the 15*th* of *April* 1655. and in a condition to execute their wicked deſign againſt theſe innocent people, who ſeeing the Enemies army approach their Valleys, began to ſtand upon their Guard.

In

In the interim, the Marquels of *Pianeſſe*, who commanded the Army, amuſed their Deputies at *Turin*, till they were marched near the Valleys, and ready to enter them, the ſixteenth he departed incognito, and gave orders, before his departure, to ſtop the Deputies, till they had received advice, that he with his Army was entred the Valleys: which would have been executed, if a Perſon of Quality, who did not approve the Perfidiouſneſs and Treachery that was made uſe of to deſtroy theſe poor people, had not whiſpered them in the ear to be gone quickly, The Marquels is in the Valleys: in ſhort, he got into the Valley of *Lucerne* the day after his departure, which was the 17*th.* of the Month of *April*, the 18*th.* the Army forraged and ſacked all the Communities and Countrys of St. *John*, and *de la Tour* without any reſiſtance; the 18*th.* the Army going about to force the *Vaudois* that were retired into the places limited, by the order of *Gaſtaldo*, after they had implored the aid and aſſiſtance of the God of battle, defended themſelves couragiouſly, againſt all the great Army which attacked them, in four ſeveral places, they repulſed them vigorouſly, and after having killed a great number of their Enemies, they put them to the rout, though they were an hundred againſt one.

CHAP.

CHAP. XIII.

Of the abominable means that the Marqueſs of Pianeſſe *made uſe of, to ſurprize the* Vaudois *of* Piemont, *and to enter into the Valleys, and of the cruel Maſſacre he made of theſe poor Innocents, after his Entry, in the year* 1655.

THe Marqueſs of *Pianeſſe*, ſeeing that he could not deſtroy the *Vaudois* by force of arms, had recourſe to a moſt ſtrange and deteſtable piece of Perfidiouſneſs, which Satan had ſuggeſted to him: He ſent a Trumpeter to them, to tell them, that they ſhould ſend their Deputies, and hear from his Mouth the will and pleaſure of his Royal Highneſs, that all was for their good and advantage, and that they might come with a full aſſurance; the *Vaudois* deſiring nothing more than peace, were preſently taken in this gin the Marqueſs had laid for them; they ſent away their Deputies with the Trumpet, and were received with all demonſtrations of Kindneſs: Monſieur *de Pianeſſe* entertained them ſplendidly at Dinner, made a thouſand proteſtations of Amity, and moſt endearing Careſſes, but this was all to ſurprize them, and betray them, as *Judas* did, with a kiſs.

After he had caſt a miſt before their Eyes, by his Proteſtations and deceitful Careſſes full of Snares, he told them he had nothing to do but with the Inhabitants of thoſe places forbid by the order of *Gaſtaldo*, but as for other places, they had nothing to fear, if they would only in ſign of obedience and Fidelity, receive and quarter

for

for 2 or 3 days in every one of their Commu
ties, a Regiment of Foot, and two Troo
of Horſe; the Deputies who believed the pr
teſtations of the Marqueſs were ſincere, and f
from all Treachery and Perfidiouſneſs; wh
they returned to thoſe that had deputed the
they ſo ſtrongly perſwaded them to do wh
the Marqueſs of *Pianeſſe* had counſelled the
that there were none of the Communities th
were not diſpoſed to receive them, which th
did without any oppoſition or reſiſtance.

The Regiments of Foot, and the Troo
of Horſe, which they had agreed to recie
were no ſooner entered and quartered in t
ſeveral Communities, but they ſeized on all t
paſſes, and were followed by all the reſt of t
Army; they were deſired to quarter in t
Towns and Villages below, as being more com
modious for them, they being offered to
furniſhed with all things neceſſary, but th
marched on as long as the day would permi
even to the higheſt places that were inhabite
One part of the Army mounted upon the co
mon road to *Angrogne*, another part upon th
of *Viller* and *Bobbi*, and the third part of the A
my poſſeſſed themſelves of the Meadow of *To*
which was the ſtrongeſt place of *Angrogne*, whi
ſerved as it were for a Fortreſs for the *Va*
dois, and in Marching they ſet fire on ever
place, and killed all they met in the way. Th
ſtrange and barbarous proceeding diſcovere
their Treachery; then every one fled to ſav
their Lives, the greateſt part of the men by th
favour of the night got to the Mountains, an
ſaved part of their Families from theſe cru
Maſſacres; and ſliding down the other ſide o
the mountain, they gained the Valley of *Percuſe*,

pa

art of the King of *France's* Territories. This
rmy beſprinkled with the blood of Saints, found
e houſes of *Angrogne*, and the Goods as well
the natural Inhabitants, as of thoſe that
ere fled from other places, from which they
d been chaſed by the Ordinance of *Gaſtaldo*,
t they found but few Inhabitants, except
was of Women, Children, Old and Sick
eople.

The Enemies of the *Vaudois* having by this
reachery and Perfidiouſneſs, made themſelves
aſters of all the Valleys, even of the ſtrong-
t places, which would have ſerved them as
many Fortreſſes againſt their Perſecutors,
yed two days without exerciſing their Rage
d projected Cruelty, feigned they would
nothing but refreſh themſelves in their
uarters, and in the mean time they ſtrong-
perſwaded thoſe that remained, to recall thoſe
at fled, aſſuring them they ſhould have no
rm done them, and there were ſome of them
at through their too great Credulity, caſt them-
yes into the Snares which they had happily
aped.

The third day the ſignal being given from
Hill of the Town, which is called *Caſtelas*,
the Innocent creatures that were found in
ir power were killed in the moſt cruel man-
imaginable, they did not kill them as Sheep
pared for the Butchery, or as Enemies van-
ſhed, that were to be cut off without quarter;
t in a manner more cruel and more barbarous;
Infants were pulled violently from the
reaſt of their Mothers, and daſhed againſt the
ocks and Walls, by theſe moſt cruel Barba-
ns; upon which their Brains were plaiſter-
or elſe one Soldier took one of theſe Inno-

cents

cents by one Leg and another by the other, t
ſo rent them moſt miſerably aſunder,
ſometimes they daſhed the Brains of one Ch
againſt the other, and after killed their M
thers.

The Sick, as well Women as Children, w
either burnt in their Houſes, or cut in pieces,
tyed naked with their Heads betwixt their Le
and thrown down the Rocks, or tumbled do
the Mountains.

The Women and their Daughters were v
lated and ſtuffed with Pibbles, and th
Mouth and Ears with Powder, and aft
wards fire was given to the Train; and
theſe ſort of Diabolical mines, they were mi
rably blown up; others were empaled aliv
and in this diſmal poſture planted upon the hi
ways, all naked, ſome of them had their Hea
Arms and Breaſts cut off; which theſe bar
ſians fricaſſy'd and eat, Oh the brave Stoma
of Popiſh Cannibals!

The men which were neither old nor fi
that fell into the hands of theſe cruel Butche
ſome of them were flea'd alive, others, a
they had cut off their privy Members, they
off their heads, and put their Members in th
mouths; ſome were cut all in pieces limb fr
limb, as you cut fleſh in the Shambles; th
that did ſignalize themſelves moſt in this ſort
Cruelty were the *Iriſh*, who had been uſed to t
ſort of Maſſacres in their own Country in 1

After this great Maſſacre of the poor *Va*
that fell into their power, the next day t
went a hunting after thoſe that had eſcaped th
of which a great number were wandring in
Woods, and among the high Mountains cov
with Snow, or hid in the caverns and hole

e Rocks, not being able to ſave themſelves, rtly becauſe of the great quantity of Snow, and rtly becauſe of their weakneſs, being unable make their eſcape, becauſe the Enemy had ized upon all the Paſſes.

This murthering Army having finiſhed the laſſacre of all the Proteſtants they could find the Valleys, or that were wandring in the oods and Mountains, or hid in the caverns d holes of the Rocks, they ſet fire on all mbuſtible things, and quickly reduced all eir Houſes and Churches into aſhes; nothing as preſerved but the Town and Church of *iller*; which is in the centre of the Valley *Lucerne*, and ſome houſes in the Plain for quar-rs of the *Iriſh*, to whom the Duke of *Savoy* ve this Country. You may ſee in the Gene-l Hiſtory of *John Leger* the names and number the perſons Maſſacred, and the cruel manner which they were martyred.

The *Vaudois*, ſome of them being cruelly maſ-cred, others made Priſoners, and the reſt dri-n out of their Country, the Enemies being tally poſſeſſed of the Valleys, and being made aſters of all, they eſtabliſhed the *Iriſh* there, hich being a far greater number than the *audois* that had eſcaped out of the Maſſacre, ere was no appearance that thoſe poor people ould ever enter and eſtabliſh themſelves in their ountry: but God, to whom nothing is Impoſ-ble, took their cauſe in hand, and touched e hearts of the Proteſtant States and Prin-s, who gave them charitable aſſiſtance) rength and courage, who fought for them, d made them with a handful obtain great d miraculous victories over their enemies; d by theſe ſignal Victories, and the ſollici-

tations

tations of Protestant Princes, they were re-e
blished in their lost Country, and contin
there till the year 1686. in despite of all
artifices of their enemies.

CHAP. XIV.

The Fourteenth War against the Vaudoi
Piemont, *after the Massacre, in*
year 1655. *in which one may see*
fighting visibly for them, and with th

AFter the cruel Massacre, of which we h
spoken, there was a bloody War betwe
the *Vaudois* and the Murtherers; the *Vau*
driving them out of their Country; in wh
one may visibly see that the God of Ba
fought for them and with them, by the glo
ous advantages they every day got upon t
enemies. The first Battel they fought wa
Roras, a little Community consisting of 25
milies, and which was far distant from the r
Count *Christopher*, who was Lord of the pl
and a member of the Council of *Propagating*
Faith, being very far from preserving his vass
as his intereſt and duty obliged him, violen
carried on with a false zeal, did all he co
to destroy them, and employed to that
force and treachery; for contrary to the
lemn Parole that he had given them on
Marquess of *Pianesse*'s behalf, that they sho
be left in quiet, the same day that was desig
for the cruel Butchery of the *Vaudois*, he
four or five hundred Soldiers to *Roras*, for
t

t the Inhabitants of that ſmall place in the
e manner that all the reſt of the Valleys
re treated; and to ſurprize them the better,
ſhewed them a ſecret way, that the Soldi-
might march with more expedition, which
ws that there is no crime, nor wickedneſs,
which a blind zeal is not capable. Captain
avel who was fled into *Roras* with his Fami-
perceived afar off the Enemies, he had then
with him above five or ſix Country Pea-
ts, with this little Company he went to ex-
t the Enemy at an advantagious paſs, they
led ſix of the Enemies upon the Spot, and the
er being ſorely frighted fled in great Confuſi-
thinking the *Vaudois* were more in number
n they were, and in flying they loſt fifty four
their Companions.

The Marqueſs of *Pianeſſe* who commanded
e Enemies Army, hearing of the ill ſucceſs of
s affairs at *Roras*, the better to lull them in a
ure ſleep, and ſurprize them, he ſent them
ord, that the Soldiers that went to attacque
em, were only Rogues and Vagabonds, and
ne of his Troops, highly proteſting that he
ew nothing of the deſign, and that he would
ve been extreamly pleaſed if they had cut them
pieces; in the mean time, the day following,
ter he had ſent them theſe ſpecious proteſtati-
s, he detached 600 ſelect Soldiers, who ſhould
and ſet upon *Roras* in three ſeveral places,
d exactly follow the orders he had given: Cap-
in *Fanavel* having diſcovered them with his
ttle company, which was now compoſed of a-
out 18 men, of which 12 were armed with Fu-
es, and Piſtols, and Faucheons, ſix other with
lings only and Stones, he divided them into
ree little Bands, and placed them in Am-

buſcaco

buſcado, in an advantageous poſt, they cha
ſo home their Enemies, that they ſeeing t
ſelves attacqued with ſo much courage by
that they went to ſurprize, they betook t
ſelves to their heels, leaving dead upon the
60 of their men.

This ſecond bad ſucceſs did not, notw
ſtanding make the General give over the
terprize, but as Treachery and Perfidiouſneſ
had ſucceſs in other Valleys, ſo he was reſo
to have recourſe to the ſame; he ſent to
Count *Chriſtopher*, who, as I told you be
was Lord of the place, to tell them that
was done was bottomed upon a falſe report,
being better informed by the ſaid Count,
at his entreaty he would for the Future let
live in perfect quiet, thinking thus to ſur
them, by this cunning Artifice and Treac
of their own Lord and Maſter; for the day
he ſent a Detachment of 900 pickt me
fall upon thoſe of *Roras*, in ſeveral places at
Fanaval with his ſeventeen Peaſants being
before them to the Paſſes, when they came
upon them with ſo much courage that he
routed them, killing a great number in the
and in the purſuit.

The Marqueſs being ready to burſt with
ſpight and rage for this third ill ſucceſs o
Troops, rallied together all the Forces
he could conveniently that were in the Val
for to go and cut the throats of thoſe poor i
cent Lambs that were in this little Comm
ty; the Army conſiſted of about 8000. effe
men, which were at the Rendezvouz ord
by the General. Captain *Mario*, a valiant S
dier and a great Maſſacrer, led the Troops
came from *Bagnols*, and came firſt with a co
der

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ough to to
ithout exp
s into two
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ove the hi
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d put the
their co
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After ſo
erance, *F*
treated t
here they
o ſooner
ody of t
Villar,
o ſurprize
aw the E

rable body of men, and thought himſelf ſtrong ough to to make himſelf maſter of *Roras*, and thout expecting the other Troops, he divided s into two parts, and fell upon the *Vaudois* the front and the rear, but the *Vaudois* ving gained the top of an eminency that was ove the higheſt Troops of their Enemies, ſo at they could not be attacked but in the front; om this place they made ſo vigorous a defence, at at laſt they diſordered their Enemies, d put them to flight, having left ſixty five their companions dead upon the place, beides thoſe that were wounded, drowned, and lled in the purſuit. Captain *Mario* in flying ll into a whirlpool, where without doubt had been drowned, if two or three of his uldiers that were expert in ſwimming had ot drawn him out; he was brought back *Lucerne* in his Shirt, without either Hat or hoes, and was preſently ſeized with a dreadful alady, during which he ſuffered horrible Torents, which made him an hundred times cry ut, that he felt the fire of hell in his bowels, r the Houſes, Churches and Perſons he had rnt in the Valley of *Lucerne*; he dyed in theſe orments, and in this eſtate he went to give an count of his wickedneſs before the Soveraign dge of the World.

After ſo long a fight and ſo glorious a Deliverance, *Janavel* with his little Troop being treated to the eminency of a little hill, that here they might refreſh themſelves, they had o ſooner begun to eat, than they ſaw another ody of the Army, which came by the way *Villar*, and were climbing up the Mountains o ſurprize them in the Rear; as ſoon as they aw the Enemy, they preſently quitted their

Dinners

Dinners, to put themſelves in a poſture of
fence, in the moſt advantagious place; he
commanded in chief the Enemies, made a ſ
Detachment to take a view of the *Vaudois*, w
came very near them, thinking they might
ſome of their own Gang; the *Vaudois*
charged ſo home, and thick upon them, tha
very one killed one or more, which cauſed
great a terror and confuſion among them that
mained, that they fled in great diſorder,
ſpread the terror and dread of the *Vaudois* ſo
mong the Soldiers of that great body, that t
immediately all betook themſelves to their He
believing the *Vaudois* were conſiderable in nu
ber, whereas they were but 18: *Fanavel* w
his little Troop purſued and killed a great m
of them, after which he gave thanks to God
ſo glorious a deliverance, as he was always
cuſtomed to do, when he gained any Victory
ver the Enemies.

Three days after theſe two battels, the M
queſs of *Pianeſſe* fuming and ſtorming, bit
his Nails for Anger and Madneſs at the pit
ſucceſs of all his Deſigns; he ſent an expr
by a Letter, to the people of *Roras*, by wh
he commanded them, on behalf of the Du
they ſhould all within 24 hours go to Maſs un
pain of Death, ſeeing their houſes reduced
Aſhes, and their Trees cut down.

To this Letter they anſwered, that t
had rather ſuffer a thouſand deaths than go
Maſs, ſince it could never be clearly proved t
either Chriſt or his Apoſtles ever did celebrate
that if after burning of their houſes, they w
reſolved to cut down their Wood, they ha
Father in Heaven who would tenderly prov
for them.

After the Menaces the Marquefs muſtered Army together, compoſed of 10000 men, which eight Thouſand were old Troops, and oo were of the Country Peaſants of *Piemont* ich he liſted in the Neighbouring Communi-; he divided his Army into three Bodies, of ich, one had orders to attacque the *Vaudois* *Viller* ſide, another on the ſide of *Bagnols*, and third on the ſide of *Lucerne*: *Janavel* with little Troop went before the body of the Army ich firſt preſented themſelves, and fought iantly, and with incredible ſucceis having led many of the Enemies, but when he ſaw other two Bodies had gained the Poſt where eral poor Families were fled for refuge, and t he could not ſuccour them, he ſaved him- with his 17 Country Peaſants and his Son of ht years of Age, whom he carried upon his ulders, and retired into the Valley of *Quei-* in the Territories of the *French* King.

The obſtinacy of the Enemies of the *Vaudois*, their reſolution of deſtroying the ſmall wn of *Roras* after ſo many ſucceſsleſs attacques, ws to all the world the violent paſſion that alſe Zeal can produce, in the Heat of thoſe t perſecute the Truth of the Goſpel: Thoſe t are animated with a true Zeal never vio- their promiſes nor oaths made to their ene- es; but thoſe that are puſhed on by a falſe l keep neither their Promiſe nor Oath, y regard nothing but ſatiating their Malice, contenting their brutal and blind paſſion; to troy 24 poor Families of the *Vaudois*, they re not content to make uſe of Force, but y muſt add to it Treachery and Perfidiouſ- s, they Promiſe and Swear they would them live in quiet. as well on behalf of the

Duke as of the General of the Army; and t
day following they command their Troops to
their Throats, and not being able with
men to destroy them, they sent six hundred,
afterwards 9 hundred, afterwards 8 thou
and afterwards ten thousand; and that which
remarkable is, that neither the shame of be
repulsed so often, nor the loss of so many h
dred of their Companions made them give o
their design.

The undaunted courage with which Capt
Fanavel and his little company sustained t
shock, and repulsed the violent attacks of
enemies, and the wonderful victories he gain
shews to the whole world that the God
Battel was on his side. For otherwise how
it possible? for in the first rencounter with
men only, to put to flight 500, and in the
ther Battels with 17 or 18 men, of which
were only armed with Slings and Stones, to r
sometimes 600, then 900, and after so
thousands, if God had not been with them,
given them courage and strength? And on
contrary side, if he had not taken courage
their enemies, and put confusion and ter
in their hearts, from whence followed th
destruction and most shameful flight! In sho
how was it possible that *Fanavel* and his li
handful, after so many dangerous fights sho
save themselves, not one of them being killed,
as much as wounded, although they were-att
ed in the front and in the rear by their enem
if God had not covered them with his Shield
defended them from their enemies; so that
racles are not yet ceased.

The enemies Army having made the
selves masters of *Roras*, executed the same cru

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ey had d
tting all
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ther *Fa*
to his ha
navel w
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All the
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es towards the families of this little place, as ey had done towards those of the other Valleys, tting all to Fire and Sword, without sparing e or sex; but the General was enraged that ith so puissant an Army he could only triumph ver women and children and old decrepit men, ither *Janavel* nor any of his company falling to his hands. The Wife and Daughters of *navel* were carried Prisoners, they were kept ive to make him lay down his Arms, threatning burn his Wife and Daughters if he continued his Rebellion, for so they called his just de-nce.

All the Valleys and their dependances being in e hands of their Enemies; it seemed as if ese poor people should for ever be exiled from eir Country, but God who would preserve e light of his word, in these Mountains and alleys, hastned to restore them: The Massacre the Valleys was upon the 24th of *April*, but e taking and massacre of *Roras* was not till the beginning of *May*. Captain *Janavel* after ving refreshed himself at *Queiras* some days, ustering some of his Brethren in suffering, who d made their escape, returned into the Valleys ith some provisions, and came and posted him-f upon the Mountain called *Palea de Jaimet*, om whence with his company he departed e 22d. of the same month of *May*, with a de-n to go to *Lucernette*, which is a Village be-een the Towns of *Lucerne* and *Bobiane*, to sur-ize some Cattel to live upon, and to take some soners, to cause them to restore his Wife and aughters by way of exchange: But his enter-ize had not the success he desired, for that t place was full of Soldiers. He return-to his post, and having understood that

Captain *Jayer* with all those he could muste that had escaped the Massacre, and were fled to the Valleys of *Pierouse* and *Pragela*, in th territories of *France*, had possessed himself the Valley of *Lucerne*, on *Angrogn* side; prayed him by Letters to assign him the tim and place that he might joyn him, which the did the 27th of the foresaid month of *May*.

CHAP. XV.

Of the conjunction of Jayer *and* Janavel *Captains of the* Vaudois; *and the wonderful exploits they did in the Valleys.*

THese two Captains were no sooner joyne but they undertook the enterprize of set ing upon the Town of *Garsiliane*, which w garrisoned by their enemies; which they foun extremely well fortified. The alarm being give the enemies, which were very numerous in th neighbouring places, as well Horse as Foot, ha ing notice by the ringing of the Bell, run to t succour of the Town, and surrounded the *Va dois*, who fighting couragiously, retreated fro the middle of their enemies, and in their retre they took from a Village that was near th Town six pair of Oxen, and a good quantity o other Cattel, and took some Prisoners, with th loss of only one man.

The 28th of *May*, they came very early the morning, near the Town of St. *Secundus* to surprize it, after having spent some time Prayer, according to their Custom, and enco rag

raged one a vigour and Masters of The Ga *Piemontes*, burned the of what ha ples, and ha the Cattel, Town they *es*, the *Va* six wounde bout 600 least 1500 The sec the Forage *ar*, and re were enco charged so put them t spot, bes wounded. of the *Vau* Some d enemy sent conducted the Valley by chance having th stopped th wounded loss of a m After th reinforced called *Pale* thence to cape the

raged one another, they attacked it with so much vigour and dexterity that they made themselves Masters of it.

The Garrison, that was made up of *Irish* and *Piemontes*, they put all to the Sword, they burned the Town and the Churches in revenge of what had been done to their Houses and Temples, and having carried away seven Bells, and all the Cattel, they retreated; in the taking this Town they killed 800 *Irish*, and 650 *Piemontese*, the *Vaudois* had only seven men killed, and six wounded very slightly, the *Vaudois* were about 600 men, and their Enemies were at the least 1500 well entrenched and fortified.

The second of *June*, the *Vaudois* went to burn the Forage and Houses upon the Plain of *Briquerass*, and retreating by the way of St. *John*, they were encountered by the Enemy, whom they charged so briskly in 3 several places, that they put them to flight, leaving 150 dead upon the spot, besides those that were Prisoners and wounded. In this rencounter there was but one of the *Vaudois* killed, and two wounded.

Some days after the Battel of St. *John*, the enemy sent a Convoy to the Fort of *Mirabouc*, conducted by 300 men; it's situated above in the Valley of *Lucerne*; Captain *Fanavel* met them by chance in a streight place upon the road, he having then only 8 Soldiers with him; he stopped them five or six hours, and killed and wounded a great number of them, without the loss of a man.

After these glorious exploits, *Fanavel* having reinforced himself, retired again to the Mountain called *Palea de Faimet*, and sent a message from thence to *Tour* and *Bobbi*, who had revolted to escape the cruelty and barbarity of the enemy

and were retired to the Town of *Villar*; that within 24 hours they did not all joyn him, he would treat them as Apostates and Traytors to their Country: They presently came with a great deal of joy, seeing some hopes of their liberty, being very penitent for their former want of courage and confidence in God.

The Captains *Jayer* and *Janavel* being joyned the second time, resolved to fall upon the Town of *Tour*, where was the strongest Garrison of the Enemy; who having some intelligence of their coming, put themselves betimes in a posture of defence, and killed the first *Vaudois* that appeared upon the Bridge before the Gate of the Town: In short, they made a great Sally upon the assailants, who received their Enemies with so much courage that they covered the Earth with their dead Bodies. The Battel continued till night, the *Vaudois* entrenched themselves upon a little eminency of a hill they had gained; from whence the enemy could not force them, though they were a far greater number, and were reinforced with some Troops that came from *Lucerne* to their assistance; about the beginning of the night the enemy retired into the Town, without being able to carry off their dead, which were more than 300. The happy success gave so much courage to the *Vaudois*, that the morrow following they went and posted themselves before the Gates of the Town, aud their enemies durst not sally out upon them.

After the attack of *Tour*, the *Vaudois* retreated into a place of *Angrogne* called *Verne*, there in a Council of War, they resolved to send 450 men which made up the three fourth parts of their little Army to assault the Community of *Cruse*

who

those Inhabitants had done them much mischief in the time of the Massacre. At the first noise of their approach, those of *Crusol* retired into a great Cave, which was in a Neighbouring Mountain, the *Vaudois* being not able to force them out from thence, contented themselves to take away 400 Cows and Oxen, 600 Sheep and Goats, and whatsoever Booty they could meet with, among which they met with good store of their own Goods that had been taken from them in the Massacre.

While the 450 *Vaudois* were on their march for the expedition of *Crusol*, the Papists of *St. Secundus*, *Lucerne*, *Pour* and *Briqueras*, burned some houses that remained in *Rocheplate*, and from thence they went to *Angrogne*; to surprize the little Garrison that was left there to defend that post, under the command of the Captains *Launce* and *Benet*. They discovered their enemies as they approached them with design to fall upon them in several places at once, this obliged the little Garrison to divide their small number into two little bodies, of which the one presently gained the top of a mountain, and the other kept a little below upon a small hill: In conclusion, they placed 17 men in ambuscade in an advantageous place where the enemies were to joyn; these men rushing out upon them on a sudden and killing seven of them, so daunted the rest that they retreated without daring to attempt any thing further.

After his return from *Crusol*, Captain *Fayer* went to the Valley of *Pragelas*, to sell a part of his booty, but not returning at the day appointed, Captain *Fanavel* with 300 men that he had with him, undertook to force the Town of *Lucerne*; he came before it early in the morning

the sixth of *June*, and as soon as he came ther
he turned out of its course the Channel th
brought water to the Town, and broke th
Bridge, which was but a Musket-shot off t
Town, to hinder succours from coming i
after which he attacked it, and defeated tw
Corps de Guard: But the night before, *Maro*
who was Governour of it, being entred into
with a new Regiment, it was not possible f
him with so small a Company to make himse
master of it; so he contented himself with wh
he had done, and retreated without any loss.

The *15th* of *June*, being in *Angrogne* wi
300 men which he commanded, he was shar
ly set upon by the Enemies Army consisting
3000 men, which was divided into four bodi
of which one was to gain the top of a Hill, t
other was to attack him on the right, anoth
on the left, and the fourth in the Front; t
Trumpet which was to give the signal to t
Enemies, to fall all at once upon the *Vaudo*
having sounded a little sooner than it shou
have done, gave time to Captain *Janavel*
post himself upon an advantagious neighbori
hill, where with the assistance of God, who
he invoked, he resisted from Morning till tw
hours after Noon all the Attacks of the En
my, and after having killed a great numb
of them, they took their heels, and fled i
great confusion, *Janavel* pursued them eve
below *Angrogne*, and killed many of them in th
flight. The Enemies confess that on this occa
sion they lost 500 men, and had a great man
more wounded; of the *Vaudois* there was bu
one killed, and two wounded,

Immediately after the Battle, Captain *Jay*
came with his little Troop, which gave such cou-

rage

ge to *Fanavel* and his, that although they ere extreamly fatigued with fighting all the y, without taking any refreſhment, having re-arked that the Enemies ſeem'd to doubt of othing, and only thought of dividing them-lves, that every one might retire to his wn quarter, they unanimouſly reſolved to at-ck them, and fell upon them with ſo much cou-ge, *Fayer* on the one ſide, and *Fanavel* on the her, that they quite routed them and killed ove an hundred, among whom were three fficers of note: But by a great misfortune, r the *Vaudois*, Captain *Fanavel* at the end f the Fight was ſhot with a Musket bullet, hich entring in at his Breaſt, went out at is Back betwixt his ſhoulders, which put him to ſuch a condition that it was thought he ould have dyed immediately; he had notwith-anding the Judgment to deſire Captain *Fayer* to terprize no more that night, becauſe his oldiers could do no more, and he himſelf gave vice in what he thought was neceſſary to be one, he made himſelf be carried to *Pinache*, and out the end of *July* he was perfectly cured his Wounds.

The Enemies of the *Vaudois*, not being able withſtand the *Vaudois* in the Mountains, they ade uſe of a Traytor, to draw Captain *Fayer* wn to the plain; this perfidious wretch after e battle, of which we have ſpoke, came to ſeek t the Captain, and told him that there were Troops on *Orſacy* ſide, where he might ve a conſiderable Booty, and repay the Ene-ies in their own Coin without danger, in rning their Houſes and Cabbins: He took ith him 150 Soldiers of this little Army, and ſome Cabbins on fire near *Orſacy*, and took

ſome booty, but in ſuch places where the C
valry could have no advantage, the Traytor w
led him out to ſlaughter told him that a li
lower there were ſome Cabbins and good ſt
of Cattle, which would coſt him nothing
taking, and perſwaded him to go thither, he
ſooner came to the place, where he led hi
than he was ſurrounded with a Squadron of
voyards, which defeated him with 40 Soldi
that had followed him; ſeeing himſelf betra
he killed the Traytor with his own hand,
three Captains of Horſe; his Son and his S
diers ſold their Lives dear, but having to do w
ſo many Enemies, they were all cut in pie
except one who ſaved himſelf in a Moraſs.

The Death of Captain *Fayer*, and the wou
ing of Captain *Fanavel*, which was belie
mortal, hapning the ſame day, cauſed a gr
conſternation among the *Vaudois*: But notwi
ſtanding they took freſh courage, and under
conduct of Captain *Laurence*, and a Brother
Captain *Fayer* who ſucceeded him, under his co
mand they muſtered upon the Mountain
Vachere, where they reſolved to meet their E
mies that were coming to aſſault them, and
fell upon them with that Reſolution, Cou
and Dexterity, that they put them to fl
in a very great Diſorder; after having left m
than 200 of their Companions Dead upon
place, among whom was a Lieutenant Collo
of the Regiment of *Bavaria*, and ſeveral C
cers of note, beſides the wounded and Priſone
the *Vaudois* loſt in this fight, only Captain B
tin, and a common Soldier, and that which
moſt to be admired is, that they were but
men, and their Enemies 6000. according to
report of the Priſoners, and this is particul

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markable and full of admiration, that as ſoon Captain *Bertin* was killed, his Son and Heir, t of his filial Piety, having carried off the Body his Father, preſently placed himſelf at the ad of his Father's Company, and began his harge with theſe words, *Take heart, my Bre-ren, for though my Father be dead, our celeſtial Fa-er can give me the ſame Courage and Conduct, as by Grace, he has filled me with the ſame Zeal.*

The day following the *Vaudois* were in con-nual Skirmiſhes with their Enemies at *Tour* and *ileret*, where many of their Enemies were kil-d and wounded, and the *Vaudois* had but one oldier ſlightly wounded.

Their Enemies knowing that all the Prote-tant Princes would intereſt themſelves in the ffairs of the *Vaudois*, they reinforced their Army with new Troops, to do the utmoſt to deſtroy he *Vaudois*, before the Ambaſſadors of *England* nd *Holland* ſhould arrive at the Court of *Savoy*: The 11th. of *July* all the Army of the Enemies ame to attack them upon the Mountain of *Va-bere*, where the *Vaudois* were poſted before. Co-onel *Andrion* of *Geneva*, and *John Leger* Mini-ter, were newly arrived in theſe Valleys, hey obſerved the *Vaudois* had made their Lodg-ents too far aſunder, that they might the bet-r make uſe of the ſhelter of ſome Stables that were in that place, they exhorted them for he better avoiding of ſurprizes, to aſſemble together in one place of the Mountain, where hey had made ſome Barricadoes, the better o defend themſelves, but it was impoſſible to oblige them to it: The day following, which was the day of the attack, the ſent four Sol-iers 2 hours before day, to obſerve the Enemy, of which were two who made a halt near the

Church

Church of *Angrogne*, they ſpoke *Piemonteſe*, whic
was the reaſon that they took them to be ſom
of their own, but a little after they ſtea li
away, when with great precipatation they too
the way of the Mountain, they ſhot after the
which ſerved the *Vaudois* for an Alarm, and
the ſame time, they put themſelves in a poſture
defence. The Enemy divided themſelves into
bodies, for to fall upon the *Vaudois* in 4 ſever
places, as preſently after they did; the batt
was ſharp and laſted about ſix hours, the En
mies being ſtrong, refreſhed themſelves, an
encouraged one another; they had now ma
themſelves Maſters of the firſt Barricado, an
cryed, Victory: But the *Vaudois* that were r
treated into their laſt Retrenchment, after
ſhort but ardent Prayer to God, ſallied ou
and fell upon them with ſo much Fury, that the
obliged them to retreat, which they did with
out any diſorder. Collonel *Andrion* would no
permit a purſuit, for fear of the Enemies Hor
that was below; in this Fight the Enemies lo
about 400 men, among whom were many Offi
cers of Note, and 180 Soldiers of the Regime
of *Bavaria*; the *Vaudois* had only ſome few Sol
diers ſlightly wounded.

After this battel, the Enemies having loſt a
hopes of reaping the Corn of *Angrogne*, as the
had done that of the Plain, enterprized the bur
ing of it; but the *Vaudois* came in ſo quick
upon them that they obliged them to qu
their deſign, for after having killed about
dozen of them, they fell upon the reſt and pu
them to flight, of which a great number, to
the more nimble, threw away their arms to ſav
their Lives, Captain *Bertin* purſued them to *Tou*
and killed and wounded a great many of them

e killed likewise the Centinel, and 4 Soldiers
hat appeared upon the Ramparts of the Fort, and
ruck the Enemies with so great a terror, that
ey vowed afterwards that if he had followed
is blow he might have made himself Master of
e place.

Among all the Battels that we have spoke of,
appeared visibly that God had declared him-
lf the protector and defender of the *Vaudois*; o-
herwise how was it possible that a handful of
nen of little or no experience in War, should
ve been able to resist, much less to gain so ma-
y Victories over their Enemies, which were
xpert and tryed Soldiers, as we have seen they
ave done to the 15th of *July*, when they fought
lone, without the aid or assistance of any fo-
eign help; and that which is considerble,
ey had to do with their Prince, whom the e-
issaries of the Pope had armed against
hem, only in hatred of their Religion. Their
rince was assisted by the King of *France*,
d the Duke of *Bavaria*, of which the one
as his Brother-in-law, and the other his
ousin-german. The *Vaudois* were not the
undredth part of his Subjects and Estates: The
rince and all his other Subects were armed a-
inst them, and notwithstanding they gained no
dvantage, but on the contrary they were foyled,
nd in most occasions most shamefully put to
ight.

The Protestants of *France* hearing of the cruel
assacre that was committed upon their Bre-
ren of *Piemont*, made extraordinary prayers to
od for them, and large Collections to assist those
at had escaped: Some Provinces celebrated a
ast for them, and that of *Sevenne* celebrated
e by order of the Synod, assembled at *Sale*,

ni

in the month of *June* 1655. Upon the New
that was divulged, that those that had esca
ped the Massacre were re-entered the Valley
and defended themselves there couragiously
many Officers and Soldiers of *Sevenne* and th
lower *Languedoc*, went to the succour of thei
Brethren, who in little Companies, by severa
ways, got into the Valleys; and so the Arm
of the *Vaudois* that had not been till the 14
15 of *July*, above 600 men, consisted of 180
the 17th or 18th of *July*. The Lord of *Combie*
of the City of *Anduse* in *Sevenne*, was of th
number of those, that went to succour thei
Brethren; and because he had had considera
ble imploys in the Armies of tht King of *Franc*
he was by general consent chosen General o
the Army, after the example of those of the low
er *Languedoc* and *Sevenne*, many Soldiers out o
the *Delphinate* came and joined them in the Va
lies.

The Army being two thirds stronger than i
was, it was resolved in a Council of War, t
go force the Town and Fort of *Tour*; they de
parted at night, the 18th of *July*, for this ex
pedition; and arrived the day following, befor
day within a mile of *Tour*, where they halte
till day break, and then Monsieur *Combies* se
some to view the Fortifications of the Fort, an
those that were sent made a report to the Ge
neral, that the place was impregnable against
greater Army, upon which, Monsieur *Combie*
ordered to sound a retreat, being apprehensiv
of ill success in his first design.

But Captain *Bertin* who was of a contra
opinion, would not retreat with his Compan
but desperately assaulted the Town, he w
soon followed by the rest of the *Vaudois*, a
so

me two or three *French* men: this Captain who was a Townſman of *Tour*, knew all the weak places about it, and preſently broke through the Wall, near the Convent of *Capuchins*, before the Enemy took the Alarm, made himſelf Maſter of the Borough, and of the Convent, which he burnt down to the Ground; and there is no doubt to be made, that, if all the Army of the *Vaudois* had followed Captain *Bertin*, they had taken the Fort; notwithſtanding the Succours that *Marolés*, Governour of *Lucerne*, brought, as ſoon as he had News of the Attempt. Monſieur *Combies* having ſeen what Captain *Bertin* had done, was much concerned that he had ſounded a Retreat.

And here ends the War of the year 1655, which was followed by a cruel Maſſacre that was made of the *Vaudois*, in the month of *April*, the ſame year. But before we ſpeak of Peace, 'tis neceſſary that we make ſome Reflections upon this War.

CHAP. XVI.

Reflections upon the War in the year 1655, *and of the enſuing Peace made at* Pignerol *by the mediation of the Ambaſſador of* France, *and the Ambaſſadors of the Proteſtant* Cantons.

'T's certain that the Duke of *Savoy* had no better nor more faithful Subjects than the *Vaudois*, who always followed their Prince as well in his wars abroad as at home. They never took up

up arms but when he would force their Co
sciences, and deprive them of the free exer
of their Religion: This appears in this, t
every time that war was made upon them, t
were commanded first to renounce their Re
gion, and go to Mass; but all those that obey
enjoyed several privileges and immunities, wi
out any disturbance: All the crimes for wh
the *Vaudois* were so severely handled, was,
cause they would not abandon their Religi
which they had received from Father to S
from the time of the Apostles, and was in eve
thing conformable to their Doctrine.

Those that escaped out of the Massacre, h
just reason to take up Arms; the Enemies h
unjustly murdered the Fathers and Mothers
some, the Wives and Children of others; oth
that had lost their Brothers and Sisters, h
met with the same fate, had they fallen into
hands of these cruel Butchers. So much blo
unjustly spilt, cryed to Heaven for vengean
and God made use of the hands of those t
escaped to revenge it, as the event shewed
the victories they gained over their Murdere
and by the great slaughter they made of the
though they were inferiour in number; and t
which is more, they were driven from the
own Houses, Goods and Country, against t
Laws of Nature and Nations, which order
that every one enjoy his own in quiet, if
have committed no crimes that make him u
worthy of it. Now these poor people h
committed no crime, they were of the Religi
they professed, before the Dukes of *Savoy* h
any thing to do with *Piemont*, and besides,
was confirmed to them by divers grants and p
viledges.

If God had not been willing to re-eſtabliſh em in their Country, would he have given em courage to return without being recalled their Prince, after having been driven out by cruel Maſſacre and a puiſſant Army. When aptain *Fanavel* returned home, which was a- out fifteen or twenty days after he was driven om *Roras*; he had but about 200 men, and ey had eſtabliſhed in the Valleys 1200 *Iriſh*, all ldiers; there were beſides theſe 3000 men of e old Troops of the Duke of *Savoy*, and all e Inhabitants were Papiſts, ſo that there were ore than an hundred againſt one. But not- ithſtanding their Enemies were in ſo great a mber, and were Maſters of the Country; yet *navel* returned, and not barely content to make curſions, he carried away a good Booty from *ernette*, which was a place full of the Ene- es, and ſituate between the Towns of *Lu- ne* and *Bobiane*, where the Duke had ſtrong arriſons. If God had not given the *Vaudois* urage, how would they have undertaken the erprize of St. *Secundas*, where there were 800 *ſh* and 650 *Piemonteſes* in garriſon, ſtrongly tified and intrenched, and they were not a- ve 500; how could ſo ſmall a number have ced the Town, if God had not been with m, and fought for them, and delivered theſe ſſacrers of their Brethren into their hands, revenge the blood they had ſo inhumanly and thout cauſe ſpilt?

Although this War continued but three nths, it was nevertheleſs very bloody, for enemies of the *Vaudois* loſt in the ſeveral ren- nters and battels we have ſpoke of, more than oo men, of which the greateſt part were the ſſacrers, who were ſent to God in a ſhort time

to

to give an account of their barbarities and cru
ties towards these poor Innocents. The *Vaud*
during the whole war, lost not above ninety
men, reckoning, in this number, the forty w
were cruelly and treacherously killed with C
tain *Fayer*, which we mentioned above.

And this is very remarkable, that the enem
of the *Vaudois* never had any advantage ov
them, but by their treachery and perfidiousn
in violating the publick Faith and Treaties; b
when they were upon their guard, and fou
for the maintenance of their Religion, they w
always victorious over their enemies; and as th
maintained the celestial verity contained in
Holy Scriptures, so Heaven took them under
protection, and defended their Cause; G
covered them with his Buckler where ever th
went, and fought for them, giving them cour
and striking their enemies with confusion a
terror; otherwise they had never gained so m
victories over their Enemies, who, as I said b
fore, were oftentimes more than 100 to 1.

The Duke of *Savoy* seeing that neither
Massacre he had made of the *Vaudois*, nor
war that had followed the Massacre, had
swered his designs, and the Confederates ex
ctation, was desirous of a peace, and was w
willing to be sollicited by the Protestant P
ces and States to condescend to it; for it
probable, if he had continued the war th
months more, he would have been obliged to
it of those he had been so unjust to. His Ar
was very much weakned, and that of the
dois was very well reinforced. Of the 1200
which in the beginning of the war were pl
there, 800 were cut off at St. *Secundus*, and
rest either perished of Distempers, or in o
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Holland,

ettels that they fought afterwards; the *French* roops were retreated, and the Lieutenant Co-nel of the Regiment of *Bavaria*, and many of s beſt Officers, and more than two hundred mmon Soldiers were killed in this war, and ſides all this he had loſt more than 3000 of s own Troops: The Army of the *Vaudois*, hen the Peace was made, conſiſted of 1800 en, and encreaſed every day; many famous fficers and Proteſtant Soldiers out of *France*, ming them in this Holy War: and if the *udois*, when they were but between 5 and 6 ndred, always were victorious over their E-mies, and in ſpight of all their oppoſition, d recovered all they had loſt; it might reaſo-bly be hoped that in three months more they ght have quite deſtroyed the Enemies Army, at leaſt have driven them out of the Val-s.

The Ambaſſadors of the Proteſtant *Cantons* d been a good while at *Turin* for to aſſiſt theſe or people, they offered their mediation for a ling peace; but the Duke excuſed himſelf, ing, That he had long ago referred that affair the King of *France*, and that he durſt not e it out of the hands of ſo great a King. at which obliged the Duke to ſpeak ſo, was, t he knew the King of *France* was perfectly ked to him by intereſt, and that he had lent n his Troops, and being the Umpire betwixt n and the *Vaudois*, he would decide more for advantage, than for that of the *Vaudois*. onſieur *de Servient*, the Ambaſſador of the ng of *France* in that Court was the Mediator peace, and Monſieur *de Servient* knowing that Ambaſſadors from *Cromwel*, and the States *Holland*, were upon their journey to be employed

employed upon that affair, and that these
States had made great Collections for the
dois, and that the Protector of *England*
very much intereſt himſelf in the buſineſs,
better to pleaſe the zealous Proteſtants of *Engl*
did precipitate the peace, and conclude it be
their arrival at *Turin*. There is no doubt to
made, but that if theſe Ambaſſadors had a
ved before the Concluſion of the peace,
would have been much more advantagious to
Vaudois than it was, they would have obta
a reſtitution of all that had been unjuſtly ta
from them by the Order of *Gaſtaldo*,
have forced them to demoliſh the Fort
Tour, without ſuffering the Duke to build
ther: 'Tis true, that by a private Article
were promiſed the Fort ſhould be demoli
and in effect it was done after the peace,
it was but to build a ſtronger in the place w
the Old one was, which the Predeceſſors
Vaudois had cauſed to be pulled down;
even this was againſt the promiſe made to t
that they ſhould not build another. The
gave them a Patent, ſigned at *Pignerol* the
of *Auguſt* 1655. by which he pardoned
Vaudois for taking up Arms againſt him
eſtabliſhed them in their Goods and Privile
and in a Free exerciſe of their Religion, e
in ſome places, excepted in the Patent.
Ambaſſador of *France* and the Miniſters o
Duke drew the Patent ſo, for to defend
they ſaid, the Honour of his Royal High
but to defend the Honour of their P
they made innocent Subjects, who had
unjuſtly Maſſacred and chaſed out of their
try, to paſs for Rebels, and to be reputed
minals; and deprived them of certain

ich they had enjoyed from Father to Son
y ages, even before they Dukes of *Savoy* were
nces of *Piemont*, and in which places they
e confirm'd by the Conceſſions and Declarati-
of the Predeceſſors of his Highneſs, and
ch he himſelf had confirmed in the year
3.

CHAP. XVII.

taining the wicked Artifices, which the Enemies of the Vaudois *made uſe of for o compleat the deſtruction of thoſe that ad eſcaped the Maſſacre and War of 655. With the breaking of the Peace of* Pignerol.

HE Duke of *Svvoy* and his Council not being able to deſtroy the *Vaudois*, either the Maſſacre they had made of them, y a cruel and continual War; inſtead of g them live in peace, after the treaty of *erol*, as they had promiſed the Ambaſſadors, took more cunning and ſubtile ways, (but ſs dangerous and diabolical) to de- the remainder of theſe poor diſtreſſed In- nts.

he firſt artifice their enemies made uſe of ſtroy them, was to ſet them together by ars about the Charitable Collections that made for them in foreign Countries, by ding round about a report of a great abuſe nded to be committed in the diſtribution

of

of the money; to this end they made use of a Jesuit, called *Longuiel*, a famous Impostor who came into these Valleys, and pretended he came from *Languedoc*, where he had, as he said, renounced the *Roman* Religion. This Wolf disguised in Sheeps cloathing, had obtained the School of *Villar*, which is in the center of the Valley of *Lucerne*. There he associated to him *Michael Bertram* of *Ville Nuve* in *Piemont*, an ancient servant of the Marquess of *Pianesse*, and one *John Vertu* of *Lucerne*, and *John Magnen* of *Provence*, who had been for some time in these Valleys: This Jesuit, and his Associates did all that was possible to gain the poor and silly people of the Valleys, suggesting to them, that their charitable Contributions were so considerable that if they were distributed according to the intentions of those that had given them, every one at least would have for his share 14 or 15 Livres, and by this seditious discourse they designed to arm them one against the other, and to destroy them by their own Swords; and not content with this, they writ to foreign Countries, *France*, *Switzerland*, *Ireland* and *Holland*, where their charitable Collections were gathered, that the chief Inhabitants had divided it among themselves, and made merry with it; and let the Poor perish with hunger, giving them no part, and by these lies and slanders they designed to hinder strangers from being more touched with the sense of their Miseries.

The second Artifice of their Enemies was to build a Fort at *Tour*, against the secret Article of *Pignerol*, in which they placed a strong Garrison; as soon as it was built, they committed all sorts of excesses and violences against the

, taking away their Fruit, and the Wine out
heir Cellars, pillaging likewise the movables
heir Houses, beating and killing whom they
ised, violating their Wives and Daughters,
mitting all sorts of Villanies and Rogueries,
hout any remedy, or the least offer of re-
s; and to crown the misfortunes of the
dois, the Government of the Valleys was gi-
to the Count of *Bagnols*, who had signalized
self so much in the Massacre in the year
5.

he third Artifice that was made use of to
roy them after the Treaty of *Pignerol* was,
ake criminal Processes against the principal
hem, upon false accusations, before the Court
urin against their priviledges, which were,
all Causes should be tried in the Valleys be-
the ordinary Judges; if they appealed to the
rt of *Turin*, they were kept two or three
s prisoners, sometimes without being heard,
re they either spent all their Fortunes, or
of hunger; if they did not submit, they
condemned to Death, or to the Gallies,
heir Goods were confiscated: Those that
condemned for default, if they did not for-
their Goods and Habitations, they were
d on by the Souldiers of the Garrison of
Cittadel, and brought into the Fortress,
re they made them suffer a thousand ills
e than death.

he fourth Artifice that the Enemies of the
ois made use of to destroy them was, that
hindred them from keeping Schools, and
ise the free use of their Religion in several
s, permitted by the Patent of *Pignerol*, and
lished time out of mind.

The

The *Vaudois* ſeeing that the Treaty of *Pig*
was broken, and violated almoſt in every A
cle, had recourſe to their Prince and his M
ſters, to whom they made moſt humble Re
ſtrances, reiterated ſeveral times, but finding
all was to no purpoſe, they addreſſed th
ſelves to Monſieur *De Servient*, Ambaſſador
France, who was alſo at *Turin*, and had been
Mediator of the Peace; they writ likewiſ
the Ambaſſadors of the Proteſtant *Can*
that were at that Court, and moſt humbly
ged as well the Ambaſſador of *France*, as
of the *Swiſſe*, to interceed for them to his R
al Highneſs.

But inſtead of doing juſtice to theſe poor
preſſed people, they prepared freſh Force
root them quite out; and when they were
executing their wicked deſign, Seignior
Treaſurer General of the Duke, came to *P*
rol, a Town of the King of *France*, and
Neighbour of the Valleys; where he called
fore him the principal Agents of all the Com
nities of the Valleys, told them with tea
his eyes (a true Popiſh Crocodile) that
was very ſorry to ſee them fall into inevi
ruine, and that the only means to avoid it,
to ſend a large and full deputation to *Turi*
his Royal Highneſs, who was reſolved to
an end to their miſeries, and that by the m
of an humble and cordial ſubmiſſion, which
could and ought to do, they would withou
doubt obtain their deſires.

While the Treaſurer General did amuſe,
fair words, the principal Agents of the
leys, at *Pignerol*, the Generals of the Army
were in the Valley of *Lucerne*, called like
before them all the chief Conducters,

Vaudois, and told them, that if in ſign of obe-
nce and confidence, they would but guard a
nvoy that was to be ſent to the Fort of *Mire-*
, they might all return in peace to their Ha-
ations.

The *Vaudois*, who deſired nothing but the
ce and repoſe of their Families, did what
ſe Generals commanded, believing what
y ſaid was true, but the conſequence made them
ible, that it was only to entrap and deſtroy
m; for while one part of the *Vaudois* were
ployed in guarding the Convoy, and another
etting their Families together, following the
der of his Royal Highneſs, that every one
uld retire home and bring back his Fami-
and while the Principal Agents were amu-
and ſtaid, ſome at *Pignerol* with the Treaſurer,
others by the Generals of the Army, the
ops of the Duke, commanded by the Mar-
les of *Fleuri* and *Angrogne*, and by the Count
ignols, in number more than 8 hundred men,
upon the Valleys about break of day, in four
ral places with great fury, for to ſurprize
maſſacre the *Vaudois* as they had done in
year 1655, and that which made them hope
good ſucceſs in their deſign was, that they
that theſe poor people were diſperſed in ſe-
l places, and as it were lull'd aſleep upon the
idence they had in the Order of his Royal
neſs, and the fair promiſes made them
e Generals, and did not in the leaſt ſuſpect
a piece of treachery and perfidiouſneſs. As
e one ſide they ſeparated them one from
her, and took from them their Chief-
, that they might the more eaſily vanquiſh
: So on the other ſide they furniſhed with
and Ammunition the Fort of *Mirebouc*,

which was in the higheſt part of the Vall
Lucerne, to ſtop their paſſage into the *Delp*
and hinder them from ſaving themſelves i
territories of *France*, as they did in the Ma
in the year 1655. and employed them as G
for the Convoy, which was a double pie
treachery.

CHAP. XVIII.

Of the Eighth War made againſt the V dois *of* Piemont *in the year* 166 1663. *by* Charles Emanuel, S *Duke of* Savoy.

THE Marqueſs of *Fleuri* and *Ang* who attacqued them, the one by th of *Secundus*, and the other by the way of *B ras*, joyned themſelves together upon th of a Hill, which is between the Valley o *cerne*, and the Valley of *Perouſe*, from w they might eaſily win the place called *Bal*, the Mountains of *Vachere* at the height *grogne*, which is as it were a moſt imp Fort, and the centre of the three Valleys, whence one may eaſily deſcend into thoſe *cerne*, *Perouſe* and St. *Martin*: They came top of this Hill about break of day, a ſigned to ſeize upon the Fort of *Vachere*, were ſtopt in their carreers by a Body of ſixty men, who had poſted themſelve ſtreight place, called the Gate of *Ang* without this the *Vaudois* had been ruine if they had loſt this place they had be terly undone, it being the only plac

rved then
uary, aga
ies.
Thoſe t
s of *Fleur*
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rved them for a refuge, and as it were a Sanuary, againſt the utmoſt efforts of their Enemies.

Thoſe that were commanded by the Marqueſs of *Fleuri* and *Angrogne*, who were at leaſt 000. ſeeing themſelves ſtopped by the foreſaid dy, poſted themſelves upon the top of a litle eminency they had gained, and with green urf made themſelves an Intrenchment, the eight of a man; the *Vaudois* not being able to nder them, and whiles ſome wrought to fortify is Poſt, others did their utmoſt to gain the eight paſs kept by the 60 *Vaudois*.

The other part of the Army commanded the Count of *Bagnols*, conſiſting of equal mber, was likewiſe divided into two parts, which, one took the way of *Chebas*, and the her the way of St. *John*, and another party ok that of *Angrogne*; and the *Vaudois* were nſtrained to retreat, though they had there greateſt part of their Forces, they fought vertheleſs in their retreat, even to *Rochema*, which was a more advantageous Poſt, high up towards *Angrogne*; and there under the elter of the Rocks, and ſome old Walls, they od their ground, and ſtopt the further proeſs of their Enemy, they being repulſed from poſt, after ſeveral ſharp Aſſaults, and the s of three hundred men, God ſtruck them th ſo great fear, that they fled in great diſor, tumbling one upon another down the ills: The *Vaudois* purſued them to the Foot of Hill where their Cavalry was, and killed a eat many of them, and after having ſufficitly provided for the poſt, from which they d ſo ſhamefully driven their Enemies, they to ſuccour their Brethren, who fought

where the two Marqueſſes were, which they [illegible] with very great ſucceſs.

The ſixty *Vaudois*, that kept the paſs of *Angrogne*, were weary, having fought above half the day; but when they ſaw that their Brethren came to their ſuccor, they took freſh courage; two of them creeping upon their Bellies, being hid by a part of the Rock, came ſo near the Enemies Retrenchments that they killed two of their Centinels, and with their Swords in their hands, fell upon their Camp, who being quickly followed by all the reſt, they quickly made themſelves maſters of it, killing and cutting to pieces all that oppoſed them, putting the reſt to flight, who ran away in great Confuſion, the two Marqueſſes were none of the hindermoſt in the Flight: The *Vaudois* purſued their Enemies to *Briqueras*, and killed a great many of them; there were more than 600 of the Enemy killed, and a great many wounded, of which, the greateſt part dyed of their Wounds: The *Vaudois* had but five or ſix men, and had but a dozen ſlightly wounded. So God did wonderfully deliver the *Vaudois*, and puniſh the Treachery of their Perſecuters; and one may ſay, as in old times, *the Sword of God was with that of Gideon*; ſo in this Rencounter we may truly ſay that it was with Captain *Janavel* and his little Troop, otherwiſe how ſhould 500 men, who were extreamly fatigued, having fought above half the day, have driven their Enemies out of their Camp, fortified the height of a man; the *Vaudois* were not then above 500, for they had left one part of their little Army to guard the place from whence they had chaſed the Count of *Reynols*, and they had not in all above 700 men. After they had beaten their Enemies, they gave than

hanks to God for their Deliverance, and the Victory he had given them, and gave him all the Glory.

The *Vaudois* after having defeated their Enemies, went often out in parties to seek them out, every place, where the Cavalry could not incommode them, nor surprize them; and by this means they diminished their Army, there scarce being a day that a good number of *Savoyards*, and *Piemonteses* did not fall into the hands of the *Vaudois*.

From the 6th of *July*, till the 10th of the Month of *August*, all that time, there were continual Skirmishes where, ever the *Vaudois* had the Advantage over their Enemies.

The Marquesses of *Fleuri* and *Angrogne*, who commanded the Army of the Duke, recruited their Army with all the Militia of the States of his Royal Highness, or with Troops drawn out of Garrisons; and with this great Army they undertook a memorable enterprize, they attacqued *Roras*, where some *Vaudois* were retired. This Community, as we have remarked before, was separated from the rest of the Valleys, and by consequence could not be succoured before the Massacre and War of 1655, It consisted of but 25 Families, the Enemies that were an hundred against one, fell upon this little place by so many ways, that at last they made themselves Masters of it, they killed 23 *Vaudois* who defended it, but they lost above 200 men; this was the greatest loss that the *Vaudois* sustained in this war of 1663, and the greatest Exploit of the Generals of *Savoy*.

After that the Enemies had made themselves Masters of the Rocks and Desarts of *Roras*, with so considerable loss, the day after they

made an excurſion to St. *Margarite*, which is a little Village of the Community of *Tour*, conſiſting of 20 or 25 houſes, which they burnt to Aſhes; the *Vaudois* being aſſembled together in a ſmall number, upon the Mountains of *Tour*, as ſoon as they ſaw the Town on a Flame fell with that Swiftneſs and Reſolution upon theſe Incendiaries, that they put them to Flight, and covered the ground with their dead Carcaſſes, and killed more of them than they had burnt beams of houſes; of the *Vaudois* ſide there were none either killed or wounded, for it was remarked, that theſe Maſſacrers were ſtruck with ſo great a fear, that they had neither Hands to fight, nor Legs to fly.

Towards the end of the Month of *Auguſt* Captain *Fanavel* intirely defeated an Ambuſcade that the Enemies had laid at the place of the Vines to ſurprize him, but they themſelves were ſurprized and cut in pieces.

The Council *of the Propagation of the Faith* ſeeing that the Marqueſs of *Fleuri* had had ill ſucceſs in all his deſigns, thought it was requiſite to change the General; and ſo the Marqueſs was recalled to Court, and the Marqueſs of St. *Damian* was put in his place, who made a Levy of a greater Army than before, but with worſe Succeſs; The Soldiers ſeeing, that in this War, nothing could be got but blows, the firſt having carried away all the Booty, went only by force to this War, and where they found any reſiſtance, they turned their backs and fled from the *Vaudois*; the Officers being not able to ſtay their Flight.

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CHAP. XIX.

The Second Peace made between Charles Emanuel *and the* Vaudois, *by the mediation of the Proteſtant* Cantons, *in the month of* February 1664. *which has continued till the year* 1686. *during which time the* Vaudois *did ſignal ſervice to the Duke of* Savoy.

THE War of the year 1663. having had as ill Succeſs as that of the year 1655. the Duke of *Savoy* would have been glad of Peace but he durſt not ask it of the *Vaudois*, for fear it would ſhew his weakneſs, or at leaſt he ſhould be obliged to grant them more than he had done by his former Patent, granted at *Pigneret*; becauſe of the Advantages they had gained over him: For this Prince had drained his Revenues, loſt by theſe Wars a Part of his Dukedom, loſt more than 4000 men, and the *Vaudois* but forty: They durſt go no more into the Mountains to ſeek them, and the *Vaudois* often deſcended into the Plains to attack their Enemies, who being ſtruck with a pannick Fear because of the many Victories of the *Vaudois*, fled before them, like a Flock of Sheep before a Troop of hungry enraged Wolfs. The *Suiſſe* having private notice, that the Duke was weary of the War, ſent an honourable Embaſſy to ſollicit a peace, between the *Vaudois* and their Prince: the Ambaſſadors came to *Turin* the 15th of *December* 1663, and were very well received

by the Duke, and the whole Court, wh
was not so in the year 1655. after the Massa
nor in the year 1686. when the Duke
leagued with the King of *France*, for the
struction of the *Vaudois*, and to force them
go to Mass, as he in the precedent year
forced the Protestants of *France*. This g
reception of the Ambassadors, made it c
that the Duke was weary of the War, and
ling to make a Peace; after they had had Audie
they sent their Secretary to the Valleys, to
the *Vaudois*, that they should send their De
ties to *Turin*, who being arrived there,
solemn Promise was made them, that dur
the Treaty, there should be no more Act
Hostility done against the *Vaudois*.

The event made it apparent, that this p
mise was only made to lull them asleep, that
might the better surprize them, while the Tre
was on foot; for by an unheard of Perfidi
ness, even among the most barbarous Natio
notwithstanding this promise, made in the p
sence of the Ambassadors, the 21*st*. of
same Month, twelve hundred men of the lo
Piemont, were sent to reinforce the Arm
under the command of the Marquess of St. D
an, and on the 25*th*. at break of day they
tacked *Tillaret*, *Angrogne*, *Rocheplate*, and *St. G*
man, without giving any notice that they wo
do any thing to the prejudice of the sole
Promise. The first and strongest attack w
at *Tillaret*, where the *Vaudois* had like to ha
been born down with numbers, but th
of *Angrogne* sending them, in the nick of ti
an hundred men, this seasonable succour did
encourage them, that they broke the Enem
Troops commanded by the Count of *Bagnols*, a

them to
fety, to th
eat disord
uch heat an
is entred v
d came ou
the great a
nfusion of
On the si
t make th
ound, for
ing done t
st, after ha
n they m
d them to
of them
n upon
rst not mo
All the ha
mans side
t, and of
which, th
betwixt
Perouse, a
unately s
rded, bec
ntry peop
during
for themse
there a m
themselv
the grea
n or pill
The *Vaudo*
that the
s places, a
ng, in the

them to flight, and forced them to fly for
fety to the Town and Cittadel of *Tour*, in
eat diſorder; they purſued them with ſo
uch heat and vigour, that many of the *Vau-*
is entred with them pell mell into the Town,
d came out again, without the leaſt damage,
the great aſtoniſhment of all the World, and
nfuſion of their Enemies.

On the ſide of *Angrogne*, the Enemies could
make the *Vaudois* give back one foot of
ound, for all their furious Aſſaults; but after
ving done their utmoſt to make them quit their
ſt, after having loſt a great number of their
n they moſt ſhamefully fled, the *Vaudois* pur-
d them to the Plain, and killed a great num-
r of them, and encamped afterwards near
m upon the Plain, where their Enemies
ſt not moleſt them.

All the harm the *Vaudois* ſuffered was on St.
mans ſide, which was a very advantagious
t, and of great importance, by the means
which, they had till then kept clear the paſ-
e betwixt the Valleys of *Lucerne* and thoſe
Perouſe, and St. *Martin*; the Enemies un-
unately ſurprized this place, which was not
rded, becauſe that Famine had obliged the
ntry people, who believed there was no dan-
, during the Treaty, to go and ſeek victu-
for themſelves and their Families, they kil-
there a man, and two women, the reſt ſa-
themſelves miraculouſly, they burnt like-
the greateſt part of their houſes, and cut
wn or pilled the Bark off all the Fruit Trees.
The *Vaudois* had great cauſe of joy that day,
that they happened to be diſperſed in di-
s places, and were not upon their Guard con-
g in the ſolemn promiſe made at *Turin*, but

God not only delivered them out of the h
of their Enemies, but gave them a ſignal vi
ry: The Enemies Army conſiſted of 18
men, *viz.* 6000 that the Marqueſs of St
mian had in his Army, and 12000 *Piemont*
that had newly joined him, and the *Vaudois*
but 700 men; and on this day the latter loſt
6 men, but the firſt, according to their own
lation, loſt fifteen hundred, among whom w
the Counts of St. *Front* and *de la Trinita*,
many Officers of Note.

The Deputies of the *Vaudois*, who were
Turin, having received Intelligence of this
ſidious dealing, againſt the ſolemn promi
deſired the Lords Ambaſſadors from the S
Cantons, to preſent their juſt Complaints to
Duke, which they did with a great deal of
and reſentment, but that produced only a t
for twelve days, which was at ſeveral ti
prolonged and renewed, till the Lords A
baſſadors had ended and fully concluded
peace and agreement, contained in the
tent of the 14*th.* of *Februrary* 1664. by wh
the *Vaudois* were eſtabliſhed in a full en
ment of all their Goods, and in the free exce
of their Religion in all places where it had b
eſtabliſhed by the treaty of *Pignerol* in the y
1655.

But this Patent was no better executed
obſerved than the former, although the D
had engaged himſelf by his Letter to the P
teſtant *Cantons*, the 28*th* of *February* 1664.
obſerve it punctually. It's no eaſie matte
repreſent here all the tricks that the Co
cel *of the Propagation* made uſe of to make
peace ineffectual; as to the *Vaudois* it's eno
to ſay, that it hath been impoſſible for th

o defend
ies and c
he Propag
of Princes
hanged th
o favour t
mined the
e ſenſible
hat the *Va*
ing to min
ivers occa
n 1638 and
ſtate was
ardinal o
ukle had
olt, being
ized almo
Turin it
s Mother
d to ſave
urs of *Le*
rs ſide,
this P
incipality
In the yea
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n with ſ
ince was
onduct, C
hich he w
ſame yea
rks of h
ent, even
end of th
idow, t
reat deal
o engage

to defend themſelves againſt ſo many ſubtil-
ties and crafty policies of their adverſaries *of
the Propagation*, if God, who holds the hearts
of Princes and Kings in his hand, had not
changed the heart of *Charles Emanuel* the ſecond
to favour the *Vaudois*. This Prince having exa-
mined the conduct of all their affairs began to
be ſenſible that it was without any good ground
that the *Vaudois* were made ſo odious; and cal-
ling to mind the great zeal they had teſtified on
divers occaſions for his ſervice, and particularly
in 1638 and 1640, when the greateſt part of his
eſtate was revolted againſt him, and that the
Cardinal of *Savoy*, and Prince *Thomas*, his
Unkle had made themſelves Heads of the Re-
volt, being aſſiſted by the Troops of *Spain*, had
ſeized almoſt all *Piemont*, and even the City
of *Turin* it ſelf, and beſieged Madam Royal
his Mother in the Cittadel, whither ſhe had
fled to ſave her ſelf; and that without the ſuc-
cours of *Lewis* the XIII. his Unkle by the Mo-
thers ſide, and the help of the *Vaudois*, proba-
bly this Prince had been deprived of all his
Principality.

In the year 1672. the Duke of *Savoy* made
War upon the *Genoeſes*, and the *Vaudois* ſerved
him with ſo much zeal and courage, that this
Prince was not content only to praiſe their
Conduct, Courage and Fidelity, by a Letter
which he writ to them the fifth of *November*
the ſame year, but he gave them many ſenſible
marks of his eſteem and good-will towards
them, even to his Death, which hapned towards
the end of the year 1678. Madam Royal, his
Widow, treated them likewiſe, not only with
great deal of ſweetneſs and goodneſs, but ſhe
alſo engaged her ſelf to the Proteſtant *Cantons*,

to

by a Letter writ the 28th of *January* 1679. t maintain the *Vaudois* in the free exercise of the Religion, and in all other priviledges and im munities.

CHAP. XX.

The Ninth War against the Vaudois, Lewis *the* XIV. *King of* France, a Victor Amadeus II. *Duke of* Savoy *with the perfidious treacheries of the Enemies, which was the cause of the ru and dispersion of these poor Churches.*

THE sweetness of peace, which the *Va dois* enjoyed after the war against *Gen* till the death of *Charles Emmanuel* II. and af the death of this Prince, under the Regency Madam Royal, his Widow, till the year 16 made them hope to enjoy a durable tranquilli under the reign of *Victor Amadeus* II. who is present Duke of *Savoy*; and that which flatt rd them with this hopes was, the considera services they had done him in the year 16 in the war against those of *Mondovi*, in wh they had signalized their courage and zeal his service. This very Prince had given th authentick assurances of his great satisfacti by a Letter that he writ to them on this casion: But they quickly lost their hopes, w the Governour of the Valleys made Procla rion, about the end of the year 1685, That Stranger should come and stay in the Valley bove 3 days, without his permission, and that th

at ſhould entertain them any longer ſhould be
oſt ſeverely puniſhed. The *Vaudois* had intel-
gence of the great violences that were made uſe
France, to force the Proteſtants there to change
eir Religion; they had likewiſe news, that
at King had cancelled the Edict of *Nants*, and
ey were ſenſible that the prohibition that was
ade them of giving a ſafe retreat to their Bre-
ren of *France*, was of a dangerous conſequence,
t they did not foreſee all the miſery that hap-
ed to them ſince, nor all the evils that were
repared for them.

They were ſtrangely ſurprized when there
as publiſhed in the Valleys an order of the
uke of *Savoy*, on the 31ſt of *January* 1686.
hich did generally forbid the exerciſe of the
roteſtant Religion, under pain of death and
onfiſcation of all their Goods, and their Chur-
hes to be demoliſhed, and all their Mini-
ers to be ſent into baniſhment; all Infants
orn hereafter to be baptiſed and brought up in
e *Roman* Religion, under penalty of con-
mning their Fathers to the Gallies: it's im-
oſſible to expreſs the grief and fears of the
audois at the ſight of ſo ſurprizing, vigorous
nd unjuſt order; ſo contrary to their rights and
riviledges: the former orders tended only
o the reſtraining them in narrower bounds,
ut the Ordinance of the 31ſt of *January*, en-
irely deprived them of the exerciſe of their Re-
gion and liberty of Conſcience. In this ſad
ondition, into which they were plunged, by
he malice of their Enemies, they had recourſe
o ſubmiſſions and ſupplications; according
o their cuſtom, they addreſſed the Duke of
avoy four times to revoke the Order, but they
ould obtain nothing but ſome delay, that he

might

might be the better prepared to execute the
der; they saw their misfortune was without
medy, and of this they were the most cer
when they understood that the King of *Fra*
who for reasons of state and interest, had alw
protected them, and had declared himself
Warrantee of the Patents of 1655 and 1664
now not only obliged the Duke to pass this O
der, but had also made his Troops advance
wards *Piemont* for to see the execution of the O
der performed.

The Protestant *Cantons* being informed of th
Order, and of the measures that were taken f
the execution of it, thought themselves obl
ged not to forsake a people persecuted upon th
score of Religion, and that they ought to ap
pear on their behalf on this occasion, as well
they had done on the former; therefore they r
solved in an Assembly held at *Basil*, in the mon
of *February* 1686. to send a splendid Embassy
the Duke of *Savoy*, to interceed for the *Vaudo*
These Ambassadors arrived at *Turin* the b
ginning of *March*, and made to the Duke the
Proposals for the revoking of the late Orde
of the 31st of *January*; they shewed th
Duke that they were interested in this affair
not only as Brethren of the *Vaudois*, makin
profession of the same Religion, but because al
so the Patents of 1655 and 1664. which thi
last Order destroyed, were the fruits of thei
former Mediation; and they supported their de
mand with many strong and solid consideratio
ons. The Court of *Turin* did not impug
these reasons, but though it was sufficient to
tell the Ambassadors, that the engagement
that the Duke had entred into with the King o
France, opposed the success of their negotia
tion

This Answer obliged the Ambassadors to
ve in a Memorial to the Duke to this pur-
se; That the Predecessors of his Royal High-
s having engaged their Royal Word to ma-
Soveraign Princes, and particularly to the
otestant *Cantons*, for the due observing of the
tents granted the *Vaudois*, such formal and
thentical engagements ought to stand good,
that the Patents were not meer tolleration
a time, but perpetual grants and irrevocable
ws; and besides, the Patents were granted
the intercession of many Soveraign Princes,
d according to the Laws of Nations they
e eternal monuments of the publick faith, and
e promises of Princes ought to be sacred and
violable: They demonstrated likewise by ma-
strong arguments drawn out of the Schools of
oliticks, that the Duke of *Savoy* acted against
s own Interest in these proceedings, and
at he ought to maintain the *Vaudois* in their
cient priviledges, and the rules of Justice and
emency would not permit him to bring Fire,
d Sword and Desolation into his Estate, and
at he destroyed a people which implored
s Grace and Mercy, and that had done nothing
draw this Cruel Order upon their Heads,
hich put them in despair: But neither the
cellent reasons of the Ambassadors, nor their
ressing sollicitations, nor the Letters of inter-
ssion that many Protestant Princes wrote in
eir behalf, produced the desired effect; they
ly confirmed the Ambassadors in the cer-
inties of the engagements that the Duke was
tred into with the King of *France*, for to ex-
nguish the Protestant Religion, in the Valleys,
it had been done in *France*; and that the same
ethods would be made use of to obtain their
nds in this wicked design.

In

In the interim the *Vaudois* were wholly i of their
norant of what paſſed at *Turin*, becauſe th o this neg
enemies had ſeized upon two men who were g t to know
ing into the Valleys to carry them the new on this ſu
it's true, they knew at length by common fam aſures wi
that the *Swiſſe* Ambaſſadors were at *Turin*, oyage into
demand a revocation of the Order of the 3 e them
of *January*, but they knew nothing for certa Governo
of the ſubject of their negotiation, and cou made
not go themſelves to *Turin* to be inform iment of
without great danger, becauſe the time was go out
lapſed that was given them for conforming to t their Re
foreſaid Order; and which is more, that Cou forced
had refuſed the Ambaſſadors to grant Letters froy all
ſafe conduct for the Deputies of the *Vaudois*, ir Superi
come and maintain their right, as it had be en to the
practiſed in former negotiations. g the Co

The Duke of *Savoy* returned the Ambaſſador m; they
this Anſwer, by the Marqueſs of St. *Thomas*, o ny that w
of his Miniſters of State, who had the directio tates, an
of foreign affairs, that he could not revoke th life in
Order he had given, becauſe he was not Maſt uld ſoone
of it; but in caſe the Order were executed, h ard cond
Royal Highneſs would be willing to conſider olve to g
ſome expedients; he likewiſe told them, that means t
reſpect to their Maſters, his Royal Highne ir Childr
would not refuſe to give the *Vaudois* leave to g Religio
out of his Eſtates, and to diſpoſe of their Goo ir Goods
at their pleaſure. ring oth

The Ambaſſadors conſidering that the *Va* thout the
dois had no Head nor regular Troops, an es or Pub
that they could not be able to maintain a W The Am
againſt the King of *France* and the Duke of *Sa* of *Marc*
voy, who were leagued together for their deſtru Commu
ction, they thought the beſt way to ſhelter th , to wh
Vaudois from this ſtorm that threatned them y had do
was to procure a ſafe retreat, and the free diſpo ſidering

ſa

of their Goods. But before they entred to this negotiation, they thought it proper, to know the ſentiments of the *Vaudois*: on this ſubject the Ambaſſadors concerted meaſures with the Court of *Turin* to make a voyage into the Valleys, and the Duke himſelf ſhould give them a Letter upon this ſubject, for the Governour of that Country; but the event made clear beyond diſpute, that the intent of the Court was not to let the *Vaudois* go out of *Piemont*, but to force them to quit their Religion, in the ſame manner as they had forced the Proteſtants of *France*, and to deſtroy all thoſe that would not conform to their Superſtition. And the conſent that was given to the *Vaudois* of having liberty of quitting the Country, was only a trick to divide them; they knew well that there were a great many that would not abandon their Goods and Eſtates, and lead a languiſhing and diſconſolate life in foreign Countries; and that thoſe that would ſooner quit their Religion than ſubmit to hard conditions: And as for thoſe that would reſolve to go out of the Country, they would find means to trick them, either in taking away their Children, and bringing them up in the *Roman* Religion, or in hindring them of diſpoſing of their Goods, or in impriſoning ſome, and maſſacring others, as they did in the year 1655. without the leaſt regard to the moſt Solemn Promiſes or Publick Faith.

The Ambaſſadors arrived in the Valleys the 8th of *March*, and the day after they cauſed all the Communities to be aſſembled by their Deputies, to whom they gave an account of what they had done; they told them in ſhort, that conſidering the condition they were in, and

that

that they could have no hopes of ſuccour, they had no better way to take, than to retire; and in caſe that this could be obtained, with liberty of diſpoſing of their Goods and Lands, and that if they were reſolved upon it, they would preſent their Propoſals to the Court of *Savoy* as coming from themſelves. The Deputies of the Communities were extreamly ſurprized to underſtand that they muſt hope for no ſucc upon ſuch an occaſion, that all the reformed of *Europe* ought to be intereſted in. They to the Ambaſſadors that they were perſwaded they could do no better than follow their vice; but fully to determine an affair of that portance, it was neceſſary firſt to have a gene Aſſembly.

And the neceſſary orders being given for Aſſembly, the Ambaſſadors returned to *T* and informed the Marqueſs of St. *Thomas* of ſucceſs of their negotiation; who told th that their endeavours would be very agr able to that Court. After which they pe on'd for a ſafe-conduct for ſome of the In bitants of the Valleys to come and bring reſult of the deliberations of the Aſſemb but this was refuſed upon two frivolous tences; the one was, that the Duke of *S* would have none of the *Vaudois* to appear follow his Court; and the other was, that pretended to do nothing on this occaſion, only upon the account and reſpect to the Amb ſadors; and this was the reaſon that they w conſtrained to ſend their Secretary into the lies, to go and bring back the deliberations the Aſſembly. The Secretary found the Com nities aſſembled at *Angrogne*, the 28*th* of *Ma* unreſolved what to do; for on the one

y foreſaw body War, able difficu ntry, but baſſadors lties that e they wri ing humbl upon the ding ſubm duct. By vertue d vigorou have peac ions, an ods; but ns were ed them tegorical ected the ld ſend er of m to him, of his De implored r, that h dois, for after h heir Ene Anſwer nſelves we only moc heir inte guties of t been aſſu had liber uld be o

y foreſaw the dangerous conſequences of a
ody War, on the other ſide they ſaw inſu-
able difficulties and dangers in quitting their
ntry, but at laſt they concluded to ſend to the
baſſadors a memorial of the dangers and dif-
lties that oppoſed their retreat; and the ſame
e they writ them a Letter, by which, after
ing humbly ſupplicated them to make a reflect-
upon the foreſaid difficulties, they notwith-
ding ſubmitted all to their prudence and
duct.

y vertue of theſe Letters, the Ambaſſadors
d vigorouſly to obtain leave for the *Vaudois*
have peaceable egreſs out of the Dukes Do-
ions, and freedom of diſpoſing of their
ods; but the Duke, to whom theſe propo-
ns were carried, made this anſwer be re-
ed them, That before he would give them
tegorical Anſwer to their Propoſals, he
ected the Communities of the Valleys
ld ſend their Deputies with an ample
er of making the ſubmiſſions that were
to him, and to ask him leave of going
of his Dominions, as a particular favour that
implored of him. This change makes it
r, that he conſented to the retiring of the
dois, for no other end but to divide them,
t after hapned, to the great ſatisfaction
heir Enemies. The Ambaſſadors thought
Anſwer very ſtrange, and plainly ſaw that
nſelves were plaid upon, and the poor *Vau-*
only mocked. They had refuſed to grant
heir interceſſion, a ſafe conduct for the
uties of the Valleys to come to *Turin*. They
been aſſured ſeveral times, that if the *Vau-*
had liberty to go out of the Country, that it
ld be only granted at the interceſſion and
media-

medſation of the Ambaſſadors, and now it m
not be the Ambaſſadors that muſt obtain le
but the *Vaudois* themſelves muſt come, and
their own humble ſupplications muſt ob
this cruel permiſſion; and people that had d
nothing, but ſerve God according to the pu
of the Goſpel, muſt come and ask it as a gr
favour to be baniſhed from their Country,
to abandon their Houſes and Lands, to go
beg in a Foreign Country; this ill treatment
the Ambaſſadors notwithſtanding did not m
them deſiſt from aſſiſting the *Vaudois*, and to t
away all pretences from their Enemies, t
petitioned for a ſafe conduct for the Deput
that the Duke demanded, and they ſent it to
Valleys by their Secretary, who cauſed the Co
munities to be aſſembled that the Deputies mi
be nominated.

But as on the one ſide, there were many w
never had any deſign of quitting the Coun
and on the other, many who ſuſpected fo
new Tricks of their Enemies; the Communi
were not all of the ſame Sentiment, nor w
the Inſtructions they gave to their Depu
conformable one to another, ſome of them as
leave to go out of their Country, and the
diſpoſal of their Goods; others demanded
their Deputies, the continuance of the free
erciſe of their Religion, and all their o
Rights and Priviledges. The Deputies be
come to *Turin*, the Ambaſſadors ſaw it was to
purpoſe for them to appear at Court ſo divi
therefore they ſent them back again into the V
leys, to endeavour a union, and in the inte
they would endeavour to put a ſtop to the e
cution of the order above-mentioned.

The Enemies of the *Vaudois*, who had people
urpoſe in the Valleys ingaged to divide them,
e extreamly pleaſed to hear of their diviſions,
ſaw that this was an aſſured means to de-
y them; to foment their diviſions, an Edict
made and ſigned the 9th of *April*, which
mitted them a ſafe Egreſs, and free diſpoſal
heir goods under certain Conditions: but we
t obſerve that the Deputies of the Valleys
not ask leave to quit the Country, nor
the Ambaſſadors then inſiſt upon it any
e, at that time, but only they petitioned
gain ſome time for the better aſſembling of
Communities, and the freer Deliberation
what was expedient to be done in this
ir.

This Edict had an effect contrary to the In-
ions and Sentiments of their Adverſaries,
nited the *Vaudois*, inſtead of dividing them,
having examined it, they ſaw it was a
e that had been laid for their more eaſy De-
ction. Firſt, This Edict did not revoke
order of the 31ſt of *January*, which com-
ded them to demoliſh all their Churches
8 days, but it confirmed it: they were put
n this Dilemma, that either they muſt de-
iſh them themſelves, during the delay, and
he ſame time prepare themſelves for to quit
r Houſes and Lands for ever, and diſpoſe of
r Goods, which was impoſſible in ſo ſhort a
e, or elſe their Enemies muſt demoliſh them,
ing the delay, otherwiſe they would be un-
able of the oblivion promiſed in the Edict,
fallen from all hopes of future Favour; their
emies would not dare to demoliſh the Chur-
s of the *Vaudois*, before the Army was en-
d into the Valleys, and made it ſelf Miſtreſs

of

of them. Secondly, The Edict that they sh
lay down their Arms, and retire to their Ho
within 8 days, and not to assemble in any ho
manner whatsoever; the *Vaudois* had
forgot what happened to them in 1655. for
ing then given entrance to the Army of the
into the Valleys, for to quarter there only
3 days, as it was pretended, for a mark of
Submission and Obedience, they comm
that cruel Massacre of which we have spoke

And what followed made it apparent,
the Order commanding laying down of
and prohibiting any more Military Assemb
only tended to this, to make them aba
their Religion, and to massacre them
more ease, as they afterwards did in se
places, after the Enemies Troops were
into the Valleys. Thirdly, Th *Vaudois*
by the Edict, obliged to go out of their C
try in three separate Companies, and to a
in such places without arms, where the Tr
of the Duke were encamped, and so e
themselves to the Discretion of the Soldiers
perchance to be massacred. Fourthly, They
that the permission that the Edict gav
selling their Goods would serve them in
stead, for that the Sale could not be mad
after their retreat, and that to *Roman* Catho
only, and by *Roman* Catholick Trustees;
were sure that in the first place, out of
price of them, would be deducted all dam
pretended to be sustained by the Fryers,
sionaries, and all Catholicks, as well an
as modern; which perchance they would
pretended came to more than the value
their Goods. Fifthly, If they would pe
them to depart without any molestation,

id they not ſuſpend the execution of the order
f the 31ſt. of *January*? and why gave they
hem ſo little time to demoliſh their Churches
, and to prepare themſelves for their depar-
re? Sixthly, The Ambaſſadors were not na-
ed in the Edict, and the *Vaudois* had no ſecu-
ty for the execution of what was contained in
; and had very great reaſon to be diffident; con-
dering what had formerly paſt. Seventhly,
he Duke of *Savoy* had told the Ambaſſadors
at he was not maſter of this affair, becauſe
the engagements he had made with the King of
ance, it was therefore to be preſumed, that
is Monarch on whom this affair depended
ould not have the *Vaudois* better treated,
an he had treated his own Subjects of the re-
rmed Religion in *France*; In concluſion, this
dict made the *Vaudois* paſs for the moſt wicked
d criminal people of the World, for not obey-
g the order of the 31ſt of *January*, which was
order that deſtroyed all their Priviledges, and
ook from them Liberty of Conſcience, and
ould have forced them to ſacrifice their Chil-
en to Idols; and by conſequence the D. of *Sa-*
could not give out ſuch an order without ma-
eſt Injuſtice, and Invading the Empire of God,
ho alone is Soveraign of the Conſciences of
en.

The *Vaudois* were eſtabliſhed in the Valleys
hen this order was made, and poſſeſſed the
me Eſtates, and made profeſſion of the ſame
eligion that they had profeſſed many ages,
fore the Dukes of *Savoy* were Princes of *Pie-*
nt, for it was but in the year 1233. that *Tho-*
s Earl of *Savoy* made himſelf maſter of the
own of *Pignerol*, under pretence that the race
the Princes of *Piemont* was extinct, but the
Vaudois

have poſſeſſed theſe Valleys ever ſince t
were firſt inhabited, for it's from theſe Val
that they borrow their name, as the *Greeks* f
Greece, and the *Italians* from *Italy*; and a
their Religion we have ſhewed they have
it from Father to Son, even from the ti
the Apoſtles: If the people could not de
their Soveraigns of their Rights and Privile
for what reaſon can the Soveraigns deprive
jects of their Liberties, if they have not
mitted crimes that may juſtly forfeit th

Soveraign Princes are eſtabliſhed to go
and guide their Subjects, and to hinde
juſtice, not to deſtroy and diſpoil them of
Good and Priviledges, but to defend and m
tain all their Rights and Immunities.

The Edict was publiſhed in the Valley
11th. of *April*, and command that in 8
they ſhould demoliſh their Temples, baniſh
Miniſters, baptize their Children after the *R*
faſhion, inſtruct others in the *Roman* Reli
lay down their arms, exerciſe no Soldiers
ceive the Fryers and Miſſionaries, and the
and new Catholicks, and all the whole En
army; they would give no aſſurance to the
baſſadors that their Troops ſhould not ente
Valleys till the departure of the *Vaudois*: Fo
Army was ready to enter even before the
dict was publiſhed, and ſome days after
publication of it was made, the Duke of S
appeared himſelf in the Field, the more to
hearten the *Vaudois* by his preſence, and the m
eaſily to oblige them to undergo the rigo
conditions impoſed on them: the 19th all
was commanded by the order of the 31ſt o
nuary was to be put in execution, and thoſe of
cerne were to depart the 21ſt, thoſe of *Angr*

e 22d. thoſe of St. *Martin* and *Peroufe* the 23d. *April*; if they failed in the leaſt tittle of the der, they were to be ſeized on, and depri- d of the liberty of departing, and condemned moſt enormous and criminal Rebels; for ſo ys the Edict.

The Communities which were aſſembled at *Ro- plate* the 14*th*. of the month, after having rurely weighed the words and conditions of Edict, judged that their Enemies had nothing s in their intentions than to let them paſs ſafe t of the Country, and this Edict was only a ap laid the more eaſily to take them and de- oy them, the reſult then was not to accept of conditions, for the reaſons we have already entioned; which reaſons they ſent to the Am- ſſadors, who did their utmoſt to procure the *udois* more ſecure and more advantageous con- ions, than thoſe contained in the Edict; but ither their reaſons nor ſollicitations produced Effect, they were always anſwered, that as g as the *Vaudois* were in arms, nothing fur- r ſhould be granted them, nor poſitively pro- ſed them.

The *Vaudois*, being fully perſwaded that they re not to be diſarmed, but in order to be de- oyed the more eaſily and without reſiſtance, e reſolved not to aid their own ruine; they erefore perſiſted in the reſolution of defending emſelves if they were attacked.

That which confirmed them in this reſolution s, that two or three days after the publication the Edict, 15 or 16 *Vaudois* went to the Judge the Valleys, to tell him, they and their Fa- lies deſign'd to depart, and deſired him to e them a paſsport, which he refus'd them,

under pretence that they must expect till o
went: And he was not only contented to d
them a Passport, which was necessary for t
to obey the Edict; but he sollicited the
change their Religion, and because they
not do it, he put them in Prison, where
out of anguish of mind, and other evils,
dent to imprisonments, dyed, and others
kept there seven or eight Months, till they
delivered with other Prisoners. This
that a Plot was laid to destroy the *V*
that would not conform to the *Romish S*
stition, and forsake the ancient Apost
Faith.

And that which confirmed it the more
that one of the Directors of the Church
Villa secca, in the Valley of St. *Martin*,
to the Ambassadors, who were as yet at
just ready to depart, a Letter on the Twen
of *April*, by which, he declared in the nam
himself and his Brethren of the Robe, that
would put in execution the Edict, and de
them to procure them a safe Passport, and
more time to make their departure; and
of the Ambassadors took the pains to go to
Camp for to demand a Passport, but it wa
fused him upon pretence that it was not a
in time; it was always too soon or too late,
they never could find a proper time to g
their Passports.

There were two Armies that were to at
the *Vaudois*, that of the Dukes was comma
by *Don Gabriel* of *Savoy*, Uncle to the Duke;
that of *France* was commanded by Monsieur
tinat, Governour of *Casal*: The Army of
Duke consisted of the Household, of all the

valry and Infantry, and of the Militia of *Mon-*
lein, *Barjes*, *Bagnols*, and other places of *Pre-*
mont: That of *France*, consisted of many Re-
giments of Cavalry and Dragoons, of eight
Battallions of Foot which had passed the Moun-
tains, and of a part of the Garison of *Casal*
and *Pignerol*. The Duke before he left the
Camp, took a review, as well of his own
Troops, as of those of *France*, and put all
things in order to attack the *Vaudois*, as soon
as that short time he had given should be clap-
sed, having designed one part of his Army to
force the Valley of *Lucerne*, and the Commu-
nity of *Angrogne*; and the Army of *France* to
force the Valleys of St. *Martin* and *Perouse*.

The *Vaudois* had taken some Measures to de-
fend themselves; they had but one part of the
Valley of *Lucerne*, and another part of the
Community of *Angrogne*, in the Valley of *Pe-*
rouse; they only had some advantageous Passes
that were in places belonging to the Duke of
Savoy; there being a part of this Valley that
depended on the Crown of *France*, but they
were possessed of all the Valley of St. *Martin*,
the strongest of all by Situation; they were
fortified in every one of these Valleys with
many retrenchments, made of Turf and Stone,
and were about two thousand five hundred men
in Arms, two thirds more than they were
in the Year 1655 and 1663. They had
made their Commanders and Officers of
the most considerable Persons among them-
selves, they had no Strangers to assist
them, and they waited the Enemies co-
ming with a great deal of Resolution, but
they wanted regular Troops and experienced

 Com-

Commanders; there were many that were co
rupted and grew ſlack during the negotia
The greateſt fault they committed was,
they reſolved to guard all the Poſts,
they had abandoned the Poſts that were
neareſt the Enemy, and had retreated w
the Retrenchments that were within the M
tains and Rocks, it's probable they could
have been reduced to the extremity they
were.

The 22d. the two Armies attacqued
Vaudois in ſeveral places; the Army of
Duke being advanced as far as the Plain o
John, divided it ſelf into ſeveral bodies,
attacked at the ſame time divers retren
ments that the *Vaudois* had in the Valleys of
cerne and *Angrogne*; the *Vaudois* not being
to ſtand the fury of the Enemies Cannon
thoſe open Retrenchments, were conſtrain
after ſome reſiſtance, to abandon a part
their Retrenchments and to put themſelves
to another ſtronger Retrenchment above
grogne, where were 500 men: The Enem
after having turned all their Houſes, and wh
ſoever came in their way, came to attac
the Fort, the *Vaudois* defended themſelves
ſtoutly againſt the whole Army, that they ke
that Poſt a whole day, with the loſs of o
five men, and the enemies loſt above 300.
though they were very well covered with
trenchments; the *Vaudois* fearing they cou
not longer keep this Poſt, deſerted it and p
themſelves into another, which was about 2
paces higher above the former, and far mo
advantagious; there they expected their En
mies with a great deal of reſolution and co
ra

ge, who advanced to attacque them, when ws was brought them that those of the Val- of St. *Martin* had yielded themselves up the *French*, who came to fall upon them in rear: This Valley, as we have said, was strongest of all the valleys, and from nce they might easily enter into the Valleys *Lucerne* and *Angrogne*: They did not know on what Conditions they had surrendred, how their Brethren there had been treated the *French*. This melancholy news oblig'd *Vaudois* to enter into a Treaty with Don *riel de Savoy*. Uncle to the Duke, and neral of the Army, and with the other Ge- rals, who after having known the sentiments his Royal Highness, who was at *Lucerne*, omised positively on his behalf and their n, that all past should be Pardoned, and they should have the conditions promised the Edict of the 9th. of *April*, provided they uld surrender themselves up to His Most Se- Royal Highness's Clemency; but the *Vau-* making some difficulty to trust his bare mise, Don *Gabriel*, who was advertised of sent them a promise in Writing, signed h his own hand, in the name of His Most ene Royal Highness, in these words, *Lay Arms down speedily, and throw your selves His Royal Highness's Clemency, and assure selves he will extend his grace and favour to and none shall touch your Persons, nor those of Wives and Children*: An assurance of this ure, one would think, was security enough the lives and liberties of the *Vaudois*. This mise was made in the name of the Duke, bu had but been in the name of Don *Gabriel*

and the General Officers, it ought not to
less inviolable, for we do not read among
Turks, nor the most Barbarous Nations
are, that ever such promises were viol
The *Vaudois* laid down their Arms upon
fidence of this promise, and the most
surrendred themselves up to their Enem
but all those that came within their po
were made Prisoners, and sent to the To
of *Lucerne*, under pretence that they shou
conducted thither t' make their Submiss
The Enemies presently seized on all the
that the *Vaudois* had possessed in the Com
nity of *Angrogne*, and not content to have
lated their Faith and Promise they had gi
that they would not meddle with their Pers
in making them Prisoners, they sacked, p
ged and burnt the Houses of these People,
put a great many of all Ages and Sexes to
Edge of the Sword, and violated many
men and Maids, and committed such b
actions, as must astonish all that have any
timents of humanity.

After this Treaty, many of the *Vaudois*
treated afar off, and would not deliver th
selves into the hand of their Enemies, till
knaw what became of the first that had
rendred; and these seeing that the A
committed execrable cruelties every wh
where they went, and that they kept all t
that surrendred Prisoners, they hid themse
in the Woods, and sent by one of St. Jo
a Petition to Don *Gabriel* to desire him to
lease their Brethren that were kept Priso
against his solemn Promise, and to cease all
hostility, that the Army committed with
charity.

Don Gabriel returned them no answer, but ne Officers answered him that brought the ition, they were only carried to *Lucerne* to ke their Submissions to his Royal Highness, after that they should be releafed; which withstanding was not done. The Treaty de with Don *Gabriel* in one of the Articles , That the *Vaudois* should injoy the Bene- of the Edict of the 9th. of *April*, which omised them liberty of going out of the Dukes minions, and carrying with them their Mo- ables, and what effects they pleased, and to what Goods they should leave behind them; these conditions were violated, they took pillaged all their Effects, and burned eir Houses, and all they could not carry a- y.

The *Vaudois*, who were in the Post, of ich we have spoke, having surrendred them- ves to their Enemies upon the terms we e mentioned, Don *Gabriel* made one part his Army possess themselves of the high ces of the Valley of *Angrogne*, who finding more resistance, came to the Meadow of *ur*, the most considerable Fort of the Vau- s, and in which was the greatest part of eir Cattle; the Marquis of *Parelle*, who mmanded this body of Men, told the Vau- s that were in the Fort, that Peace was de by the Capitulation of *Angrogne*, and they had nothing to do but to injoy Fruit of it: He assured them at the ne time, upon the Word of a Person of oneur, that if they would put themselves to his Hands, he would neither med- e with their Persons, nor the Persons of

their Wives and Children, and that they mi
carry with them what they would, wit
the leaſt fear or danger of any thing bein
ken from them, and that they had nothi
do but to come to *Lucerne*, where His Moſt
rene Royal Highneſs was, to make their
miſſions, and after that all thoſe that w
become Catholicks might return in all ſecu
to their Houſes and Eſtates, and that t
that would go out of his Highneſs's Domin
might have Liberty, according to the Edi
the 9*th.* of *April*.

The *Vaudois* who were in the Fort of *T*
ſurrendred themſelves likewiſe, upon the p
miſes of the Marqueſs of *Pianelle*, which w
no better obſerved than thoſe of *Don Gabr*
for the Enemies were no ſooner entred into
Fort of *Tour*, than all that the *Vaudois* had
given to the plunder of the Soldiers, and
Bandits of *Mondovi*, their moſt Capital Enem
who enriched themſelves with their ſpoils,
thoſe that were in the Fort, of which the gr
teſt number were old Men, and ſick Wom
and Children, were made Priſoners, with ſ
Miniſters, and driven on with that Fury,
thoſe whom Age or Sickneſs would not pe
to march faſt enough, were killed out of ha
or thrown off the Rocks and Precipices :
hold the Proweſs and inviolable Faith of
Army of the Duke! Let us now ſee what
French Army did.

At the ſame time that the Duke's Army
tacked the Valleys of *Lucerne*, and *Angro*
that of *France*, commanded by Monſieur
tinat, fell upon thoſe of *Perouſe* and St. *M*
tin, the 22*d.* of *April*, they marched two ho

fore day, by Torch-light, and followed for
me time the Banks of the River of *Cluſon*,
hich is in the Territories of *France*; This
neral made a Detachment of Foot comman-
d by *Villevielle* Lieutenant Colonel of the
giment of *Limoſin*; who having paſſed the
ver upon a Bridge, entred into the Valley
Perouſe, belonging to the Duke, they ſeized
on St. *German*, a Village that the *Vaudois*
d abandoned, and came to force a Retrench-
ent which they had above, in which there
ere 200 Men; the *Vaudois* after ſome reſiſt-
ce quitted that Poſt, and intrenched them-
lves in another more advantageous; in the
terim, a new Detachment of Horſe and Dra-
oons, having paſt the River, came to ſupport
oſe who were engaged in Battel, they did
eir utmoſt both together, to maſter the *Vau-*
is's retrenchments, and they thought to carry
em, being ten againſt one, but they found
great reſiſtance, that after having loſt a
eat many men, they intrenched themſelves
out a Piſtol ſhot off, and they continually fi-
d one upon another more than ten hours;
t at laſt the *Vaudois* came out of their Re-
enchment, with their Swords in their hands,
which much ſurprezed the *French* who did
ot expect ſo daring an Action) and were cha-
d into the Plain, beyond *Cluſon* where by good
ortune they found a Bridge that ſaved them
om drowning; in this action there were more
han 500 *French* men killed and wounded, the
audois had but 2 men killed, and ſome few
ounded in this rout. *Villevielle* fortified
imſelf in the Church of St. *German*, with
o Soldiers, and ſome Officers, he was ſum-

moned to surrender, and they proffered him go
quarter, but he refused and gave many proof
great Valour and Resolution, although a great
of his Men were wounded and killed; the V
dois without doubt had forced it, but the n
coming on they found themselves so hara
with the fatigue they had endured all day,
they were constrain'd, after having lost some S
diers at the Church door, to go and seek some
freshment, *Villevielle* was disengaged the day
lowing, early in the morning, by some Troo
that the Governour of *Pignerol* made to march
ther all night long; the *Vaudois* betook themsel
to their Retrenchments, thinking that they ca
to attack them, but the Enemies being no
greater number than they were the day bef
contented themselves to intrench out of Pi
shot, without firing for two days together
either side, only some random shot.

While things went thus in *Perouse*, the body
the *French* army marched up by the River of C
son to the Fort of *Perouse*, in the Territories
France; *Catinat* then made a Detachment of
valry commanded by *Melac*, which having pa
the River over two Bridges, marched to gain
Eminencies which separated the Valley of
Martin from the *Delphinate*, the rest of the Ar
having passed the River went to incamp with
tina at *Clos de Bolards*, one part of the night
the morrow following being the 23d. he atta
the Valley of St. *Martin* at a Village called *Ri*
ret: But as those that commanded in this Val
did not believe they should be attacked after
proffers they had made of submiting themsel
to the Edict of the 9th. of *April* and above all
cause the apointed day was not elapsed, for th

parture out of the Valleys; ſo the *Vaudois* of
s Valley had not put themſelves in a poſture
defence, and ſo made no reſiſtance; they thought
beſt to lay down their arms, and implore the
tcy and Clemency of the Conqueror; but the
nch being enraged at what happened near St.
rman, did not content themſelves to pillage and
rn their houſes, but they maſſacred, without
ſtinction of Age or Sex, with an incredible Fu-
, all that could not fly from their Barbarity.

We are to obſerve, that the Valley of St.
artin had entred into all the engagements with
e other Valleys by a general conſent of that
ommunity, by their Deputies, at the general
ſſembly held at *Angrogne*, the 14 th. of *April*,
d this Valley which was the ſtrongeſt of all,
ving changed their Sentiments, ſome days af-
r ſent to the Court, that they accepted of the
dict of the 9th. of *April*: This unexpected
ange was very prejudicial to the others, who
eing the Enemies were Maſters of this Valley,
om whence they might eaſily paſs into the reſt,
gan to deſpair of defending themſelves; this
art breaking news oblig'd the *Vaudois* to enter
to a Treaty, and make the beſt terms they
ould for themſelves: If the Inhabitants of theſe
alleys had defended themſelves, as they might
d ought, and that thoſe of the other Valleys
d contented themſelves to guard the ſtrong paſſes of the Mountains, it had been hard for the
nemies to root them out. And two great Armies,
were thoſe of *France* and *Savoy*, could not have
bſiſted long there without periſhing either by
amine, or by the Sword of the *Vaudois*, as it had
pend to other Armies in the precedent War,
hat were ſent to make war upon them and de-
troy them.

Ca-

Catinat, after having ravag'd the whole Country of *Rioclaret*, in a strange manner left some Troops in the Valley of St. *Martin* and with a part of his Army crossed over the Mountains, that divide this Valley from that of *Perouse*, and encamped himself without finding any resistance in the Community of *Parmol*, in the Valley of *Perouse*, the Soldiers massacred all those that fell into their hands having no pity of Women, Children, old or sick. The Detachment that *Melac* commanded, having encamped one night upon the Eminences of the Valley of *St. Martin*, entered by divers ways into this Valley, by passes unknown to any but the Inhabitants of this Valley, without any resistance; he left every where he went, marks of unparalell'd Cruelty, and marched to join the Army that was encamped at *Parmol*; we shall not here give you the particulars of the Barbarity and Inhumanity exercised upon these poor People as well by the body of the *French* Army, as by the Detachment commanded by *Melac*, that not being convenient for an Abridgment, as this is; it's sufficient to say that the *French* came nothing short in their Cruelty, Barbarity, and Inhumanity of the *Savoyards* and *Piemontese*; but that which was the most astonishing was they exercised these infernal Cruelties upon People that had submitted to the Orders and Decrees of their Soveraign; and against People that had laid down their Arms, and made no kind of resistance,

The Army of the King of *France*, was encamped in a part of the Community of *Pramol*, called *Rua*, about half a League from *Peumi-*

...n, whither a part of the Communities of *Pramol*, St. *German*, *Praruſtin*, and *Rocheplate* were retreated to the number of 1500 Perſons, men, women, and children; the *Vaudois* who had ſo valiantly defended themſelves againſt *Villevielle*, ſeeing that the *French* who were encamped at *Rua*, might fall upon them in the rear, quitted their poſt, and put themſelves into *Peumian*, where their Brethren were, and while they conſulted what meaſures to take, to defend themſelves againſt the *French*, who prepared themſelves to come and attack them, ſome Inhabitants of the Valleys being gained to the Enemies Party, came and told them, that the Valleys of *Angrogne* and *Lucerne* had ſubmitted themſelves to the will of their Prince, who had been gracious to them, and had given them the benefit of the Edict of the 9th. of *April*; they likewiſe told them, That none but themſelves ſtood out, and that it was impoſſible for them to bear the whole burthen of the War; and that it was better now, while it was proffered, to accept of an advantageous Peace. This News daunted the *Vaudois*, and made them reſolve to ſend their Deputies with a Drum to the General of the *French* Army to compoſe all matters; this General who deſired no better, told them, that the intention of his Royal Highneſs was to pardon them, and promiſed them poſitively, as well on the behalf of the Duke, as of his own, life and liberty, with permiſſion to return without any danger to their houſes and eſtates, provided they would ſpeedily lay down their arms; and as to what the Deputies ſaid, that they were afraid that the *French* being inraged at what happened at

St.

St. *German*, should revenge themselves upon the *Vaudois* when disarmed, he made great Protestations, with horrible Oathes, That if all their Army went by their Houses, they would not kill so much as a Chick. This agreement being made, *Catinat* kept with him one of the Deputies, and sent the rest to tell the *Vaudois* what was done, and to oblige all those that were fled into the Mountains to surrender themselves the day following, being the 25th of *April*, at *Peumian*, that every one might return to his own home, after they were informed of the Peace. While the *Vaudois* gathered together at *Peumian* the dispersed Families, *Catinat* gave notice of this Capitulation to *Don Gabriel*, who sent him the same day a Courier, which passed through *Peumian*, and assured the *Vaudois* that were there that he was the Messenger of Peace, and the day after, at his return, he told them that Peace was concluded; they were so perswaded and secure of it, that the day before they laid down their Arms, confiding entirely in the promises of *Catinat*; in this estate they expected news of the Confirmation of it at *Peumian*; but the *French* General observed no better the Treaty with the *Vaudois*, that were assembled at *Peumian*, than the General of the Duke's Army did with those of *Angrogne*; for he sent thither a Captain of the Garison of the Fort of *Pennis*, followed by many Dragoons, who was well known to the *Vaudois*, who afresh reiterated the assurances of Peace, but they were fraudulent assurances of Peace, as were those of the Generals; in conclusion, he put the men in one quarter, and the women and children in ano-

another; the *French* Troops being come the ſame time, told the men they had orders to carry them back to their own houſes, and made them march four and four; theſe poor people being conſtrained to leave their Wives and Children, expoſed to the Diſcretion of the Soldiers, were conducted not to their houſes, as it was promiſed, but to *Don Gabriel*, who was encamped upon the Mountain of *Vachere*, who ordered them to be carried Priſoners to *Lucerne*; while they treated the men thus, they experienced all that Fury and Brutality is capable to inſpire enraged and inſolent Soldiers with; theſe Barbarians were not content to rob them of all their Money, but they likewiſe violated many women and maids, with circumſtances that are an abomination to nature, and maſſacred thoſe that fled to ſave their honour. *Catinat* was not preſent at what was done at *Peumian*, he left the conduct of that affair to ſome Officers, that he might not be obliged to hear the juſt complaints of the *Vaudois* about their breach of Promiſe, and more than barbarous Perfidiouſneſs; or elſe, that he might not be ſpectator of the deſign that was upon theſe poor diſtreſſed People; but howſoever it was, it's certain, that except thoſe women that were killed, and thoſe that eſcaped by flight the Perſecution of theſe Monſters, and ſaved themſelves in the neighbouring wood from the danger of the ſhot, that was made after them to ſtop them, all the reſt were dragged into divers Priſons, with monſtrous Inhumanity.

The Valley of *Perouſe* being reduced by the capitulation of *Peumian*, one part of the *Fr.* army quitted

quitted that Valley, and marched to join the Army of the Duke, which was encamped upon the Mountain of *Vachere*; and then it was that from all sides they gathered together the disperſed *Vaudois*, and dragged them into ſeveral Priſons and Caſtles, under pretence that they carried them to his moſt ſerene Royal Highneſs to beg his pardon; but that which affected theſe poor people the more ſenſibly, and made them the greateſt object of compaſſion was, that at their moſt earneſt entreaty and tears they refuſed to put whole Families together, they ſeparated the Father from his Son, and the Husband from the Wife, that they might not have the means to comfort and help one another; their Enemies were not content to violate the publick Faith of the Treaty and Oathes, which always are counted ſacred among men, but they violated the Bonds of Nature and Blood, to the end they might be leſs able to undergo the evils intended them; there was a great number of young Boys and Girls, which they did not impriſon, but diſperſed into ſeveral Houſes through *Piemont*, not through a motive of equity or compaſſion, but to make them change their Religion, and to bring them up in the *Roman* Superſtition; and by this means to quite alienate their affections from their Fathers and Mothers.

There was yet a great number of *Vaudois*, who had not ſurrendered, and had not been taken Priſoners; thoſe of *Villar*, *Bobbi*, and ſome other places of the Valley of *Lucerne* would not enter into a treaty as the reſt had done, leſt they ſhould be ſerved the ſame ſauce. Many of thoſe of *Angrogne* had joined themſelves

ſelves with them, having ſeen the breach of treaty and ſolemn parole. A great many of the *Vaudois* of the valley of St. *Martin* had ſought for themſelves places to retreat in among the Woods and Rocks, to ſave themſelves from the barbarity of the *French*, who gave no quarter. The enemies reſolved either by force or policy to make themſelves maſters of theſe *Vaudois*, as well as of the other; and to this end, while the Duke's Army was employed againſt thoſe that as yet were in Arms in the valley of *Lucerne*, the *French* returned into the valley of St. *Martin*, with the Marquiſs of *Pareille*, a perſon well known to the *Vaudois*, and very proper to perſwade them; this Marquiſs knew by experience, that craft and wicked policy was a more ſure method to gain their deſign than open force. Behold here the policy, or rather treachery which he made uſe of; there were ſome of the chief among the *Vaudois* who had ſurrendered themſelves upon the publick Faith of the Treaty, and in whom the People had great confidence; he made theſe march in the Front of the Army, and clapping Piſtols to their Heads, not only forced them to ſerve for Guards to the *French* Army to diſcover the *Vaudois* in their moſt ſecret faſtneſſes, but alſo to write Letters to their Country-men, in the valley of St. *Martin* to exhort them to ſurrender themſelves to the Clemency of their Prince, whoſe grace and favour would be extended to all that would in due time make experience of it; and becauſe the conduct hitherto made uſe of towards thoſe that had hitherto ſurrendred, might make them diffident of this ſollicitation,

they

they added to many of their Letters, that all Prisoners speedily should be released. Upon the credit of these Letters, they knowing perfectly their Hands and Characters, and upon the assurance that the Marquess of *Parelle*, and the other Officers gave them of Peace, and the favour of their Prince, many of these poor people yielded themselves up into their hands; many of the rest were either taken or massacred by the Soldiers; but those that yielded, and those that were taken, had both the same destiny, and were equally dragged with great inhumanity into several Prisons.

Whilst craft and cruelty despoiled the Valley of St. *Martin* of its Inhabitants, we must go see what passed in the Valley of *Lucerne*. The *Vaudois*, as yet, possessed two considerable Posts, the one called *Jaimet*, and the other *Chamran* above *Tour*, into which a part of those that had saved themselves from the Massacre of *Angrogne* had put and fortified themselves; these two Posts covered *Villars*, where there were about a thousand Souls, old Men, Women, and Children: A detachment of the Army of the Duke supported by the Bandit's of *Mondovi*, attacked these two Posts, where the *Vaudois* defended themselves, a whole day, with a great deal of courage and extraordinary valour; they killed a great number of the Enemy, amongst which were several Officers of Note; the Commander of the Bandit's there also lost his Life; the *Vaudois* had but six men killed, and as many wounded.

The Enemy being sore fatigued, began to want Ammunition, and began to think of a retreat; but considering they might be easily pursue

rſued and defeated in their retreat, they
de uſe of this ſtratagem; many Officers ha-
ng laid their Arms and Hats upon the ground,
proached about the cloſing of the evening
Retrenchment of *Chamruma*, with a Hand-
rchief about the end of a ſtick, and deman-
d a Parley, and made propoſitions of Peace;
ey ſhewed likewiſe a Paper, and told the
audois that they had received Letters, which
rought the news that Peace was made all over
e Valleys, that His Royal Highneſs had ex-
nded his grace and favour to all his Subjects,
nd if they would not further provoke his
rms, they might be compriſed in it; they
dded that they had received orders to ſhoot
o more, and to retreat, and exhorted the *Vau-
dois* to do the ſame, and accept of the clemency
nd favour of their Prince, of which the *Pro-
teſta Prat*, who was there preſent, cou'd aſ-
ure them; this *Prodeſta*, who was well known
o the *Vaudois*, having joined his proteſtations
o thoſe of the Officers, and they having alto-
ether promiſed them their lives and liberties,
rovided they would retreat: The *Vaudois*
onfiding in theſe Promiſes, did not only give
ver ſhooting, but they gave likewiſe to their
nemies, whom they might have defeated, li-
berty of retreating, and they themſelves quitted
he Poſt, being fully perſwaded that peace was
made. Many of the Communities, who ſur-
rendred themſelves at *Tour*, to enjoy the fruits
of this Peace, were preſently ſeized on and put
in Priſon. The *Vaudois* had no ſooner abando-
ned the Poſt of *Chamruma*, but the enemies
poſſeſſed it, being of extraordinary importance.

Thoſe

Those that were at *Jaimet*, and had not entred into the Treaty, were obliged to quit their Post, because it was commanded by the other, and marched to another Post near *Villar*; the Enemy followed them close, and encamped themselves at *Bonnet*, upon the avenues of *Villars* and *Bobbi*, and staid there two days, without giving the least disturbance to the *Vaudois* who were joined, and made up about four or five hundred Men. The Officers of the Army in the interim made them several propositions of Peace, promising great matters if they would surrender, and terribly threatning them if they defended themselves. The *Vaudois* made answer, that they desired nothing more than Peace; but that the Peace that was presented them was more dangerous than War, since it could not be bought, but at the price of their liberty; that notwithstanding the Peace they had promised them of *Chamruma*, and upon confidence of which they had quitted their advantagious Post, they had imprisoned all that surrendred, that the example of their Brethren taught them what they must expect from such Proposals: This notwithstanding did not hinder many of these poor innocents from yielding themselves up to their Enemies, grounding their confidence upon Oath that was made them, that all would quickly be set at liberty, and they were only carried before his Royal Highness to make their Submission and beg his Pardon; but these credulous Innocents were likewise put in Prison, and treated as the rest.

The

The *Vaudois* being ſore weakned, abandoned
illars, of which the Enemy preſently poſſeſ-
themſelves. The *Vaudois* were very quiet
the 4*th.* of *May*, that the Enemies Troops
ing reinforced, marched to attack *Bobbi*,
ere the *Vaudois* were retreated, but they
e repulſed by 150 *Vaudois*, who were po-
upon the Mountain of *Subjuſque*, and who,
hout the loſs of a Man, killed ſeveral Offi-
, and a great number of Soldiers. The
th. of the ſame Month, the two Armies
ng joined, reſolved to force *Bobbi*, but the
udois defended it ſo well, that after a fight
t laſted a whole day, their Enemies were
ced to retreat with great loſs.

The day following, the Marquiſs of *Parelle*,
o came from the Valley of St. *Martin*,
ſed St. *Juliane*, a Mountain which was then
ieved to be inacceſſible, and he was in a
dition to attack the *Vaudois* from above;
s oblig'd them to quit *Bobbi*, and place
mſelves among the Woods and Rocks. The
rquiſs of *Parelle*, and the Count of *Brichan-*
, having poſſeſſed the Poſts that the *Vaudois*
quitted, ſent to them in their Faſtneſſes,
ers Perſons to exhort them to yield, and
ered them the pardon of their Prince. One
t of theſe poor People, being ſorely haraſs'd
preſs'd, with Famine and other Miſeries,
hold on the proffer, but they loſt their
erty as well as the reſt; there were ſome
who ſurrendred themſelves to the Gover-
r of the Fort of *Mirebouo*, upon promiſe
t he made them of Life and Liberty; but,
s Governour paid their confidence with a
rous Impriſonment. Thoſe who had poſted
them-

themſelves in the mountain of *Vandelin*, having fought manfully for ſome time, ſu themſelves at laſt to be ſeduced by the C *de la Roche*, Governour of the Valleys; he promiſe them poſitively, by a writing und Hand, that they ſhould return to their H without the leaſt moleſtation; but they had ſooner quitted their Poſt, than he made be ſeized on and impriſoned, taking from the Paper he had ſigned with his own The ill treatment they gave thoſe that ſu dred, was the cauſe that there was a little ty of *Vaudois*, who choſe rather to ſuffer fam and all ſorts of miſeries among the Woods Rocks, where they had hid themſelves, to put themſelves into the hands of their mies. The General ſent a part of his Tr after them, to ſeek them out, they found who were maſſacred in the endeavour make their eſcape, others were carried P ners to *Lucerne*, and afterward cruelly ha among whom was Monſieur *Leidet*, a Mi in the Valley of St. *Martin*, who died a Chriſtian Death.

Thoſe that fell not into the Hands of Enemies, led a languiſhing Life, among Woods and Rocks, where they had hid th ſelves, living on Roots and wild Herbs they gathered on the Mountains; and i ſad condition ſome remained one month ſome two.

The Enemies of the *Vaudois*, having by Perfidiouſneſs and Treachery, killed more three thouſand of them, and deprived ten thouſand of their Liberty; and taken diſperſed above two thouſand Children,

ught they had finished their design, and fell confiscating all the Goods and Lands of the *Vaudois.*

CHAP XXI.

Containing a just diffidence of apart of the Vaudois, *which was the cause of their preservation: Their courage and firm resolution to defend themselves, which procured them a safe retreat out of the Duke's Dominions, with Letters of Safe-conduct.*

About the end of the month of *June*, the *French* Army, and the Bandit's of *Mondovi* tired; the *Vaudois* that would not hearken to e fraudulent Propositions of Peace that were fered them, nor confide in the deceitful Proises of their Enemies, being not so straitned the Army of the Duke, which alone staid hind in the Valleys, came out of the places here they had hid themselves, to seek for Viuals, to sustain their languishing Life: There ere about 80 in the Valley of *Lucerne*, and 50 that of St. *Martin*, with some Women and hildren. As soon as they were assembled togeher they seiz'd upon an advantagious Post, that eir *enemies* had quitted, after that they made seeral excursions into the Plain, and always carried off good store of booty and provisions: They beat up-

upon ſeveral Occaſions, many detachemen
of the Enemy, killed a great number of t
Savoyards that were come to inhabit in t
Valleys, and did for ſome Months ſuch b
and couragious Actions, that they put th
Enemies under Contribution, and forced th
to furniſh them with Victuals, to hinder th
excurſions into the Plain. The Court of *Tu*
having to no purpoſe employed force to c
them out of the Valleys, made them un
hand an offer of ſafe Conduct, and gave th
Hoſtages for the ſecurity of their ſafe retr
out of the Country. Thoſe that brou
this Propoſal to the *Vaudois*, did not own t
they acted by order of the Court of *Tu*
on the contrary, they told them, they ſpo
without any Directions from thence, but
their own Heads, and promiſed them that th
did not doubt but to procure them Paſspo
and Hoſtages by their own Intereſt in th
Court; but it's certain that this was
tranſacted without leave of the Court;
beſides that no one particular Perſon durſt
his own Head intermeddle in the Affair,
ſafe Conducts that were after expedited, ſhew
clearly that all was done by order of the Co
The *Vaudois* refuſed to hearken to theſe P
poſitions, whether it was becauſe they had
confidence in their Promiſes, or becauſe th
were reſolved to dye, or releaſe their Breth
out of Captivity, Death being more ſweet
them than Life, as long as their Breth
groaned under the Chains of their Enem
in Priſon. To oblige the *Vaudois* to accept
theſe offers, they were told that the Duke
Savoy had declared, that as long as they w

arms, he
t they we
on as they
ethren ſh
ſidering t
eir Enemi
riſoners, t
t of the D
as at laſt a
Valleys
rms and B
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ſt Troop,
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ſafe arri
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The *Vau*
did alm
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fended th
ſolution,
nt then

arms, he would not release the Prisoners; but they were positively promised, that as soon as they were gone out of the Country their Brethren should be set at Liberty. The *Vaudois* considering that their Resistance might furnish their Enemies with a pretence of detaining the Prisoners, thought themselves obliged to retire out of the Dominions of the Duke of *Savoy*. It was at last agreed, That they should go out of the Valleys with their Wives and Children, Arms and Baggage, in two Troops or Brigades, their charges to be born, and conducted safe into *Switzerland*, at two several times, by a Captain of his Royal Highness's called *Ferret*, with Passports in due form; That for the security of the first Troop, there should Hostages be left in the Valleys, in the hands of the second, who should keep them till they had certain intelligence of the safe arrival of the first at the place agreed on, and after that the first Troop should be safe arrived, that Captain *Perret* should give an Officer of his Kindred for Hostage, till the second Troop should be arrived there in safety. If the *Vaudois* had treated with *Don Gabriel*, and with *Catinat*, and had these precautions, and had not laid down their arms, but taken Hostages for the performance of the promises that were made them, they had not been imprisoned by thousands, neither had their Children been taken away, and their Wives and Daughters violated. The *Vaudois* that were in the Valley of St. *Martin* did almost the same that those had done who were in the Valley of *Lucerne*; for though they were fewer in number, they notwithstanding defended themselves with so much courage and resolution, that they forced their Enemies to grant them safe conduct and security to pass

into *Switzerland*, with their Wives and Ch
dren, Arms and Baggage; those that were
one of these Valleys, knew not what was d
in the other, the Enemy having seized on all
passes, hindred all Communication; if th
could have had intelligence one of another, t
would without all doubt have had more adv
tageous terms, and perchance might heve p
cured the Liberty of their Brethren. For wh
ther it was that the Court of *Turin* was obli
to maintain an Army in the Valleys, to hin
the excursions of the *Vaudois*; or whether th
was a design to people this Country with *Sa*
ards, who had no mind to go and live there,
long as the *Vaudois* were there in arms; it's hi
ly probable that to oblige them to go out,
Court would have consented to the enlargem
of the Prisoners.

CHAP. XXII.

Of the ill treatment of the Vaudois *that*
laid down their arms upon the securit
the publick Faith, with a relation of
Cruelties that were exercised on them
the Prisons; and at last of their Enla
ment, at the entreaty of the Swisse-C
tons.

WHile these brave *Vaudois* defended th
selves most couragiously, and procure
their Valour, safe-conducts and hostages to re
with security into *Switzerland*, the Protestant
tons, animated with a true Christian Zeal
Charity, met in a general Assembly at *Arau*,
the month of *September*, the same year, 1686.
wh

which they resolved to demand of the Duke of *Savoy*, an enlargement of all the Prisoners; and to this end, they sent two Deputies to the Count *de Govon*, Resident of the Duke of *Savoy*, at *Lucerne* in *Switzerland*; these Deputies having proposed the business to the Resident, and having shewed him the reasons that engaged the Protestant *Cantons* to interest themselves in the affairs of the *Vaudois*, they entred into a Treaty with him, in the beginning of *October*, upon certain Articles to be ratified by their respective Superiours: the substance of it was, that the Duke of *Savoy* should give Liberty to all the *Vaudois* to come safe to *Switzerland*, and that he should cloath them, conduct them, and defray their charges till they came to the Frontiers of *Switzerland*, and there the *Cantons* would receive them, and conduct them into their Country: The *Swisse* presently ratified this Treaty, but the Duke did not ratify it, till some time after; the Duke started some difficulties, concerning the way these people should take, in going out of his Territories; he would have them go over the Mountains which then were inaccessible, by reason of the great Snow with which they were covered, by the Country of *Velay*, which neither belongs to the Duke of *Savoy*, nor the *Swisse*, but to the Bishop of *Sion*. The Protestant *Cantons* seeing unnecessary scruples raised, to hinder the execution of the Treaty, made their complaint to the Count *de Govon*, who upon this wrote to the Duke his Master; the Duke at last gave them leave to pass through that part of *Savoy* that confines upon *Bearne*, and parts the Territory of *Geneva* from *Savoy*, he made the Prisons be opened, but this was not done till the midst of winter, and in such a rigorous sea-

ſon, that, according to all probability, thoſe th urnt up w
were releaſed out of Priſon, muſt periſh by th glaſs to ſa
way. aſion of th

The *Vaudois* who by their Valour had proc ut the ha
red themſelves Safe-conduct, arrived in *Swit* f *Piemont*
land about the end of *October*, but thoſe that h nd if in ſo
been Priſoners did not arrive at *Geneva* till *Chri* as rotten
mas. They w

It would be a hard matter to repreſent all th ey could
miſeries and calamities theſe Priſoners ſuffer yed, whi
during their Captivity; they were diſperſed n more fi
the number of about 10000 men, women, a ays equal
children, in 14 Priſons, or Caſtles of the Sta ummer,
of *Piemont*, and they were more or leſs treate were infec
according to the humours of thoſe that had th er of the
command of thoſe Priſons; but it's certain th f Vermin
they were in every Priſon expoſed to great in leep, ei
conveniencies and miſeries. wiſe great

They had nothing in the ſeveral Priſons, b heir Skin
Bread and Water for their ordinary food, and n ood of th
enough of that neither in ſome Priſons; they ga rey upon
them courſe black bread, without any ſubſtan ll the Inc
in it, which they did knead with dirty water, th ive great
they took out of the Channels of the ſtreets; a old, for
in the Bread they often found Lime, Glaſs, a her allow
other filth; in other places they gave them n were in th
thing but ſtinking corrupt water, that they cou ſt part w
ſcarce drink off; in ſome places they were o were exp
liged to fetch it themſelves, at places where th on whic
Cattle were watered, and where they waſh Mountain
ed their Dogs and other Naſtineſs; in oth o Candl
places they would not permit them to ta Winter,
the water as it came out of the Wells, but a asked, th
ran through pipes, expoſed to the heat of the Su ence help
to the end they might drink nothing but hot w their Lab
ter; in other places they gave them water on ceſſary w
at certain ſet times; and if they were ready to b ren had

burn

burnt up with thirſt, they would not give them glaſs to ſave their Lives; and this was the occaſion of the death of ſeveral: they had no Beds but the hard Bricks, with which the Chambers of *Piemont* are paved, and that without Straw, and if in ſome places they allowed them Straw, it was rotten and full of Vermin.

They were ſo thronged in the Priſons that they could ſcarce ſtir, and when ſome of them dyed, which hapned almoſt every day, they put in more freſh Priſoners, that they might be always equally thronged: The great heat of the Summer, and the corruption that the Chambers were infected with, by reaſon of the great number of the ſick, had engendered a great quantity of Vermin, which would not let the Priſoners ſleep, either night or day; there was likewiſe great Worms which eat and made holes in their Skins, and many even alive became the food of theſe Vermin, which are wont only to prey upon the dead; they did not only endure all the Inconveniences of heat, which is exceſſive great in *Piemont*, but likewiſe of horrible cold, for in the very depth of winter they neither allowed Fire nor Coverlets, although they were in the Chambers above, of which the greateſt part wanted glaſs in the windows, and ſo were expoſed to the extream rigour of the ſeaſon which is very ſharp, being near thoſe Mountains of eternal Snow; they allowed them no Candles in the night, neither Summer nor Winter, although they were often ſubmiſſively asked, that they might with the more convenience help the ſick; a great number of women in their Labour expired for want of help, and neceſſary women on thoſe occaſions, and the Children had the ſame fate with their diſtreſſed Mo-

thers, receiving their deaths-wound the first moment of Life; but as if what they suffered in their Bodies was not enough alone, their Souls were persecuted in a most dangerous manner, for their Clergy and Regulars did their utmost by their sly insinuations, to make them change their Religion: but God gave them the Grace of Perseverance, and there were but few that yielded to the strength of the Temptation.

The *Vaudois* Prisoners were in this sad condition, when the Duke of *Savoy* made Proclamation they should by released, and have Liberty of retiring into *Switzerland*; but this Proclamation was not made in the same manner, nor at the same time every where, but successively, according to what number were permitted to go first together; it was made by an Auditor of the Dukes, who first made all the Prisoners be brought before him, who told them, that all those that would retire out of the Dukes estate were at liberty to do so, even those that had promised to change their Religion, for promises that were made in Prison were looked upon as forced, and consequently null; that they were at Liberty to go or to change their Religion: All that the Auditor said was only to try them, for their Priests and Keepers of the Prison did what was possible to hinder its effects; they told them that the rigour of the season, and the cruelty of the Soldiers would destroy a great many of them in the way, which hapned to the Prisoners that were at *Mondovi*, whom they made to begin their march at five of the Clock at night, the same day that the liberty of going was proclaimed; these distressed people were most of them distempered with divers Diseases, yet they made them march that bitter cold

old night upon Snow and Ice, four or five
eagues without any reſt, which was the cauſe
hat more than an hundred and fifty ſunk under
e burthen of their maladies and fatigues, and
yed, their Brethren not being able to aſſiſt them
the leaſt. The ſame thing hapned to the Pri-
oners that were at *Foſſan*, there was a company
them that lay all night, at the foot of Mount
enis, who when they were ready to march
he next morning perceived that there was a
errible Tempeſt upon the Mountain, they told
he Officer of it, and deſired him, that they
ight have leave to ſtay till it were paſt, and
o have pity of ſo many weak and ſick people;
ut this Officer having leſs ſence of pity than the
ery Rocks, had the Cruelty to make them
arch immediately, and ſo to ſacrifice a part
f them to his Barbarity, for fourſcore and
ix of them dyed, and were buried by that hor-
ible tempeſt of Snow, they were moſt of them
old men, women and children, who had not
trength to reſiſt the rigour of the ſeaſon, and the
violence of the ſtorm; their Relations were
forced to leave them there to become the food
of wild Beaſts, and take a ſorrowful leave of
them, not being able to pay them the laſt debt
due to ſo near Relations. Some Merchants that
afterwards paſſed over the Mountains ſaw the
bodies of theſe miſerable people, extended upon
the Snow, the Mothers having their Children
in their arms; in other places they cruelly whip-
ped the Priſoners that would not change their
Religion, particularly at *Aſt*.

The Officers that conducted the reſt, uſed them more mercifully and charitably, whether it was their natural inclination to do ſo, or that the complaints that the Deputies of the

tons made at the Court of *Turin* upon this subject, made them change the orders that they had given to those that conducted them, I am not able to determine.

They violated likewise the Treaty that was made with the Count *de Govon* in several Articles, first of all, in the way they took from the Parents several Children. Secondly, They would not release the Ministers, but kept them close Prisoners. Thirdly, In that they were promised to be cloathed, before they went out of the Dukes dominions, which was very just it should be done, since they detained all their goods, and sent them into perpetual Banishment, in a most rigorous season, and instead of cloathing them as they ought, they only gave them some old pitiful Coats, and little useless Breeches.

These poor people came to *Geneva* about *Christmas*, at divers times, and in several little Companies, which consisted in all of about 2500 persons. One may judge from hence, how rigorous and severe their imprisonment was, by the number of those that dyed in this miserable estate, since of 10000 Prisoners only 2500 escaped; they were all in such a miserable condition, that when they came to *Geneva*, they dyed between the two gates of the City, finding the end of their Life in the beginning of their Liberty; some were so sick that their death was expected every moment, in the arms of those that had the charity to support them; others through the extremity of cold had lost the use of their tongues; some were scarce able to make a step further; others had lost the use of their hands, that they could not stretch them out to receive the charity that was proffered them; the greatest part of them were half naked, and without

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ont either Shooes or Stockins; in ſhort every one of them had ſo many marks of their ſufferings, that the moſt cruel and pitileſs perſons would have been touched with a ſence of their miſeries. After they had repoſed themſelves at *Geneva*, and had taken neceſſary refreſhments before they went into *Switzerland*, the firſt that came, went to meet thoſe that came after, to inform themſelves of their relations, of whom they had heard no news ſince the ſurrendring of the Valleys: The Father asked for his Children, the Children for their Father; the Husband ſought for the Wife, and the Wife for her Husband; and every one endeavoured to hear ſome news of their friends and relations, but in vain, for the greateſt part of them were dead in Priſon. This made ſuch a ſpectacle that the by-ſtanders melted into tears, while theſe miſerable people oppreſſed with the exceſs of grief, had not power to weep or make their complaints.

By this relation we have made of the ſufferings of the *Vaudois*, one may ſee that they had the ſimplicity of Doves, but they had not the prudence of Serpents, ſince they let themſelves ſo often and ſo eaſily be cheated by their Enemies. But the *Vaudois* were not ſo ſimple and innocent in their conduct, as their Enemies were wicked, malicious, cruel and fraudulent, regarding neither Faith, nor ſolemn Promiſes.

The advantages that the *Vaudois* had over their Enemies, in the year 1686. in defending the moſt advantagious poſts, ſhews evidently that if they had contented themſelves in guarding thoſe poſts, they had without all doubt, deſtroyed both the *French* and the Dukes army, and kept themſelves in their Country; but their misfortune was, that they were for keeping more of the Country than they were able

defend: They likewiſe committed a ſecond overſight, in that, when they entred into any Treaty with the Enemy, having ſo often had experience of their frauds and breach of promiſe, they did not demand Hoſtages for the due performance of the Treaty, as is commonly done; but confided in their words and fraudulent promiſes, which were always violated as ſoon as their turn was ſerved.

Thoſe, who to excuſe the Court of *Turin*, ſay, That the *Vaudois* were rebellious Subjects, who had taken up arms againſt their Prince; are ridiculous and impertinent: for when the *Vaudois* took up arms, they were forced to it, they ſaw before they offered to ſtir, great Armies raiſed for their Deſtruction; now the Law of Nature, as well as that of Nations, permits every one to defend his life againſt thoſe that would unjuſtly take it, and Princes are eſtabliſhed by God, not to deſtroy, but to defend and conſerve their people. Now if God, who is abſolute Soveraign, Lord, and Creator of the World, notwithſtanding always keeps his promiſe to man, and never violates his word; how much more ſhould Princes, who are but his Miniſters and Servants, keep their word, and promiſes made to their Subjects, that are men as well as themſelves, and are ſubject to the Law of God, as well as the meaneſt of their Subjects.

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CHAP. XXIII.

Of the good reception that the Vaudois *of* Piemont, *unjuſtly driven out of their Country, received from the Republick of* Geneva, *and the Proteſtant* Cantons, *and Proteſtant Princes of* Germany.

BUt the Enemies of the *Vaudois* were not ſo cruel, inhumane and barbarous towards them, as the Republick of *Geneva* was courteous and charitable; for as ſoon as they heard of their coming they went to meet them, and every one ſtrove who ſhould bring the moſt to his houſe, that he might have the greater occaſion of exerciſing his Charity: They did not only treat them as dear and tender Children, but as perſons that brought peace and bleſſings into their Families: All thoſe that were naked were cloathed, either at the expence of thoſe that charitably had received them into their houſe, or by the purſe of the *Italian* Church; the Directors of which, from the beginning to the end, gave extraordinary marks of a tender compaſſion, and moſt ardent Charity. It was not only at *Geneva* that the *Vaudois* found conſolation in their miſeries, but they received great comfort and aſſiſtance in *Switzerland*, where the Proteſtant Cantons at the ſame time opened to them their Country, and the bowels of compaſſion, in the moſt generous, Chriſtian and charitable manner in the World. The Elector of *Brandenburg* having news of their arrival in *Switzerland*, deſired the Proteſtant Cantons to ſend a part of them into

to his Dominions, and he promiſed them a comfortable ſubſiſtance. The *United Provinces* made for them a great and generous Collection, which was ſent them from time to time, and deſtributed according to their neceſſities.

Behold how the Valleys of *Piemont* were diſpeopled of its ancient Inhabitants, and how the Torch of the Goſpel, that had ſhined bright here ſo many ages, was extinguiſhed; how at laſt perfidiouſneſs and Treachery triumphed over the Innocency and Dove-like ſimplicity of the *Vaudois*: How the *Council of the Propagation* and their enemies executed the wicked deſigns they had ſo long contrived for their utter extirpation; and how the *Vaudois* have ſuffered unjuſtly, and only for the ſake of Religion, this horrible perſecution and dreadful diſſipation.

After the *Vaudois* were driven out of their Country, the D. of *Savoy* and the *Council of Propagation* employed all their care and ſtudy to re-people theſe Valleys with *Savoyards* and *Piemonteſes*; to the end that the *Vaudois*, who either for fear of death or impriſonment, had abjured their Religion, might not aſſiſt thoſe that were ſent into exile to return into their Country again; they tranſported moſt of them into the Dioceſs of *Verceil*, to inhabit there, contrary to the promiſe made them of eſtabliſhing them in their own houſes.

The Valleys being repeopled with new Inhabitants of the *Roman* Religion, the Proteſtant *Vaudois* baniſhed or in priſon, and thoſe that had forſaken their Religion being tranſported a great way off, there was none that believed that ever they could eſtabliſh themſelves again, or ſo much as enter into their Country. they muſt of neceſſity croſs the Lake of *Geneva*, and all

Savoy,

Savoy, pass many defiles, climb up high mountains, force several strait passes, where ten men might stop a whole army.

CHAP. XXIV.

Of the Return of the Vaudois *into their Country, of their courage and valour, of the great Exploits they did, or rather God did, for thir re-establishment in their Country.*

THE *Vaudois* saw all these difficulties, but this did not hinder, but that (after they had led a Languishing kind of Life about three years in *Switzerland* or *Germany*) thoughts came into their heads of returning into their Country, and of surmounting all Obstacles whatsoever; for they were, for the most part, a sort of people that lived by the good management of their Goods and Lands; and because they had neither of them in *Switzerland* or *Germany*, they could not imploy themselves. Tho they wanted for nothing, they grew very weary, and thought every day a year till they were repossessed of their lands and habitations, out of which they had been so unjustly driven, as we have related, to this end they assembled together about 8 or 900 in the wood of *Nion*; 4 leagues from *Geneva*, among whom there were more than 300 *French* Protestants, who had quitted their Country likewise for their Religion; they did it so secretly, that neither the Lords of *Bern*, nor the *Savoyards* knew any thing of it, till they had passed the Lake, and that they were entered into *Savoy*. They crossed the Lake in the night in twelve Barks that they had partly hired, and partly

partly ſeized on at *Nion*, and the adjacent places; this was in the beginning of *September* 1689. that they entred into *Savoy*; they had then no head, but they choſe two to conduct and command them, one of them was a Miniſter called *Arnold*, the other was a Maſon called *Turel*, both brave and couragious, but without experience in the affairs of war; they landed without any reſiſtance, and had the prudence to inveſt two Villages which were near the place where they made their deſcent, the Inhabitants of which would have rung their Bell, and given the alarm to the whole Country, but they threatned to burn their houſes if they did, and made them give them Victuals for their Money. They had likewiſe the precaution to ſend a Detachment to ſeize upon the bridge of *Trembliers* before their Enemies perceived them, and ſo they paſſed without any lett or moleſtation the deep and rapid River *Arve*; but if they found no difficulty in the beginning, it was not ſo in the concluſion: The Court of *Savoy*, and that of *France*, were preſently advertiſed of their march, and orders were given to the Governors of places, that were near their paſſage, to do their utmoſt to ſtop them in the narrow paſſes, but they ſurmounted all theſe difficulties with their Swords in their hands. They had four or five dangerous Rencounters before they got into their country, but the moſt dangerous of all was, that they had with the Marqueſs of *Laree*, who would needs ſtop them at a ſtreight paſs near *Salbetran*; he had with him a Regiment of Dragoons, and a great body of Foot, but at laſt, after an obſtinate and long fight they gained this paſs as well as the reſt, the Marqueſs was mortally wounded, many *French* Officers loſt their lives,

lives, and more than 200 Soldiers; After having ſurmounted all theſe difficulties, they entred into their Country, chaſed out thoſe that had ſeized upon their Lands and Houſes, and killed thoſe that would not reſtore them; and this was done with an inconſiderable loſs on their ſide.

CHAP. XXV.

Where it s ſhewn how the King of France *and the Duke of* Savoy *leagued together to oppoſe their Return, as they had been leagued to drive them out in the year* 1686.

THE King of *France* and the Duke of *Savoy*, having underſtood that the *Vaudois* were arrived in the Valleys, and that they had made themſelves maſters of them; preſently gave orders to their Troops to march, and to chace them out: They conſtrained them to quit one of their Valleys, and the Fort of *Bobbi*, after having defended it a long time, and killed a great number of *Savoyards*, who attacked this Fort; after which they retreated to the Mountain of *Sezarna*, where they entrenched themſelves. This Poſt was in the Valley of *Lucerne*, but they had others in the Valley of St. *Martin* which were moſt advantageous, and out of which their Enemies could not drive them, though they did the utmoſt, after eight battels, or rather rencounters, that they had maintained after their departure out of *Switzerland*, till the month of *December*. They had not as yet loſt an hundred men, and the enemy had loſt above a Thouſand; and in the places in which they were entrenched, they wanted neither victuals nor any

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ſort of ammunition. About the end of the month of *December* they entirely defeated a regiment of *French* Dragoons who had undertaken to drive them out of one of their Poſts. In the month of *January*, 1690. the Marqueſs of *Parelle*, who commanded the Army of the Duke, being reinforced with ſome *French* Regiments, attacked them ſeveral times, but without any effect. In the months of *February* and *March* this Marqueſs continued his attacks, but he loſt a great many of his men, without being able much to annoy the *Vaudois*, or chace them out again, as he had promiſed the Duke his Maſter. In the month of *April*, the Court of *France* being informed that the *Vaudois* made excurſions into the *Delphinate*, and that the Allies prepared to ſend them ſuccours; that the *Vaudois* that were in *Brandenburg* and *Wirtenburg*, were making preparations likewiſe to go and joyn their Brethren; the Marqueſs of *Feuquiers* was ſent with about five or ſix thouſand Foot and Dragoons to joyn the Troops of His Royal Highneſs, and chace them, if poſſible, out of the Valley, before the Succors came; the Marqueſs obliged them to quit ſome Poſts, but do what he could, he was not able to drive them out of the Poſts they had made themſelves maſters of in the High Mountains, where they were ſtrongly entrenched.

CHAP. XXIII.

Of the diſunion and diſcord between the King of France *and the Duke of* Savoy, *which cauſed the re-eſtabliſhment of the* Vaudois *in their own Country, by order of their Prince, and of the wonders that God wrought for their re eſtabliſhment.*

THE Duke of *Savoy* ſeeing that the Allies were in a condition to ſuccour the *Vaudois*, and that the Emperour and King of *Spain* did ſollicit him to take their parts, he thought that in declaring himſelf neuter, he might hinder the intended ſuccours; but the Court of *France*, which till then was Miſtreſs of the Duke of *Savoy*, and his Eſtate, would not hear of a neutrality, and would have the Duke declare wholly for *France*; and to oblige him to it, the King demanded of him for the better aſſurance, all his Troops, and that he would put into his hands the Cittadel of *Turin* and *Verceil*, that he might in them lay up magazins, and all ſorts of ammunition; hoping that the Duke would rather declare for *France*, than ſubmit himſelf to ſo hard conditions; but ſeeing that the Duke demurred and was dubious, he made *Catinat* march with ſixteen thouſand men towards *Piemont*, with orders to enter into it, and conſtrain the Duke to do what was demanded.

The D. of *Savoy* conſidering that if the K. of *France* had Garriſons in the Cittadel of *Turin* and in *Verceil*, and that if all his Troops were in the

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ſervice of *France*, that that King would not only be maſter of his Eſtate but alſo of his Perſon; he deſired time to give in his anſwer to the King: He offered him at the ſame time three thouſand men of his beſt Troops, *viz.* a thouſand Horſe and and two thouſand Foot, for an aſſurance of the neutrality, and in the interim he ſent to the Allies to be ſecure of their ſuccours, in caſe he were attacqued by the *French*. The *Spaniards* being his next Neighbours, by reaſon of the Dutchy of *Milan*, offered him eight thouſand men in caſe the *French* fell upon him. The haughtineſs with which *France* treated him, cauſed him to take part with the Allies, and he entred into divers treaties with them, eſpecially with the Emperour and the King of *Spain*, and being reinforced with the Troops of *Spain*, that were in the Dutchy of *Milan*, he declared war againſt *France*, and commanded *Catinat*, who was General of the *French* Army, to be gone out of his Dominions.

We are to conſider that the Duke of *Savoy* is a Prince of the Empire, that the Emperour and his Allies were powerful, and his Neighbours, above all *Spain*, and that they might do him great harm in ſuccouring the *Vaudois*, as their intereſt obliged them, becauſe they were neighbours of *France*, and that by their means they might make a great diverſion by making excurſions into the *Delphinate*, which is a Province of *France* near the Valleys where there were great ſtore of Proteſtants who would joyn with the *Vaudois*, or at leaſt favour them. And to hinder theſe excurſions, the *French* would be obliged to keep on foot a powerful Army in the *Delphinate*: The Duke likewiſe knew that the Proteſtant *Cantons* kept a good coreſpon-

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dence with *France*; and above all, the *Canton* of *Berne*, which had beheaded one of their Burghers, for making levys in that *Canton* without their leave, for to aid the *Vaudois*, and ſo there was no probability that the *Canton* of *Berne* would give paſſage to thoſe that ſhould go to ſuccour the *Vaudois*. As for the *Roman* Catholick *Cantons*, he was aſſured that neither the *Vaudois*, nor any that had a mind to ſuccour them, would offer to paſs through their Country, becauſe they had ſeized of the *Vaudois* that had attempted to paſs that way, and had delivered them up into his hands. There were none but the *Griſons* that could favour their paſſage, but that was not enough, for to go from the Country of the *Griſons* into *Piemont* they muſt neceſſarily croſs the whole Dutchy of *Milan*. Now the Duke hoped, that in declaring himſelf neuter he ſhould hinder the *Spaniards* from giving paſſage to the *Vaudois* through the Dutchy, and that *France* would always aſſiſt him, as ſhe had done for the time paſt, to chaſe out again the *Vaudois* that were entred the Valleys: It's not to be doubted, but that if *France* had been contented to leave the Dnke in the ſtate of neutrality that he demanded, but that he would inviolably have kept it, for it was his intereſt not to break with *France*. This Prince had excellent Councellors, who ſaw that the King of *France* had his foot upon the Neck of their Duke, if I may ſo expreſs my ſelf. *Savoy* lay open to the Troops of *France*, by the Fort of *Barraue*, which the King of *France* held, and by divers other places; and that there being but one ſtrong place in *Savoy*, which is *Montmelian*, it was eaſie for the King in a ſhort time to make himſelf Maſter of all *Savoy*; and as to *Piemont*, the King had *Pignerol*, but

but eight leagues from *Turin*, and at the entrance of *Piemont*; and on the other ſide he had *Caſal*, and all *Montferrat*; and ſo the Dominions of this Prince were ſurrounded by the Territories and ſtrong places of *France*, and ſo by conſequence he could not declare for the the Allies, without running an evident riſque of being ruined.

If the Duke of *Savoy* had entred into treaty with the Allies, before the *French* army had entred into *Piemont*, it's certain that this Prince, who wants neither courage, nor conduct, nor good council, would have precautioned himſelf againſt the attempts of *France*, would have recalled his Troops out of the *French* ſervice, to employ them againſt the *Vaudois*, or the *Spaniards*, in caſe they had enterprized any thing in the Dutchy of *Milan*; and their Arms being joyned againſt the *Vaudois*, *France* would not have had the leaſt umbrage of this demand. But where are the treaties that the Duke made with the Emperour or with *Spain*? Have any been produced? All thoſe that are publickly ſeen are after the *French* army was entred into *Piemont*; and ſo all that is ſaid to excuſe *France* for her conduct towards His Moſt Serene Royal Highneſs, are impoſtures, and invented at leiſure without any foundation.

That which has obliged, or rather forced the Duke of *Savoy* to take part with the Allies, was the ill treatment of the King of *France*, who treated him not as a Soveraign Prince, but as a little Vaſſal. This haughtineſs of *France* ſo irritated the Duke, that he choſe rather to hazard all, than to do thoſe mean things, and make thoſe ſubmiſſions that were exacted of him; and in this eſtate he had recourſe to the Allies, and to his Neighbours, as it's manifeſt, by the

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Letters that he wrote to them, which have ſince been made publick.

The Duke of *Savoy* being forced to break with *France*, by reaſon of the hardſhips that were impoſed upon him; this rupture was the cauſe of the liberty and deliverance of the *Vaudois*: For having underſtood that *France* did ſollicit them to embrace his part, with offers of reeſtabliſhing them in the Valleys, and giving them liberty of Conſcience, with free and publick exerciſe of their Religion, which would have been very prejudicial to his intereſt, for inſtead of one enemy, he would have had two upon his back, and would have been deprived of the ſuccours that the Proteſtant Princes promiſed the *Vaudois*, and of the conſiderable ſervice that they might do him, in keeping the Paſſes, and hindring the communication of the Troops that were in the *Delphinate*, with the Army commanded by Monſieur *Catinat*. The Prince reſolved to draw them to his own party, and to this end he ſet at liberty all the *Vaudois* that were in Priſon, as well Miniſters as others; he ſent an act of Oblivion to all thoſe that were in arms in the Valleys, and gave to thoſe that were in foreign Countries leave to return home, with neceſſary Paſs-ports, with orders to all to turn their arms againſt the *French*, whom they muſt look upon as their true perſecutors, and the cauſe of all their miſeries. He cauſed to be brought before him all thoſe that were priſoners at *Turin*, and told them that he was touched with a deep ſenſe of their miſeries, and commanded them in his preſence to be cloathed, and to be furniſhed with all things neceſſary: He excuſed himſelf that he had handled them ſo roughly, and caſt all upon the King of

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France, as the true Author of all that had befal
len them; and becauſe the number of the *Vau*
dois was much diminiſhed, that there were ſcarc
two thouſand left after the laſt perſecution; th
Duke of *Savoy* made proclamation, that all thoſ
Proteſtants that were fled out of *France*, tha
would come and dwell in the Valleys, and joy
themſelves with the *Vaudois* might do it, and b
ſafe under his protection, and have neceſſar
paſſports: He ordered likewiſe that at their e
trance into *Savoy*, both the *Vaudois* and the *Fren*
ſhould be furniſhed with arms, and all thing
neceſſary for to paſs into the Valleys: which wa
punctually put in execution.

The return of the *Vaudois* into their Countr
their entrance into the Valleys, and there ſu
ſiſting there for eight months, are ſo many won
ders and miracles. Is it not a miracle that eig
or nine hundred ſhould undertake to croſs an en
mies Country of 14, or 15 days journey, whe
they muſt climb up high Mountains, force th
vers ſtrait Paſſes, where an hundred men migh
not only ſtop, but beat three thouſand? an
that which is moſt aſtoniſhing is, that the
Paſſes were guarded with great numbers, an
more expert Soldiers than the *Vaudois*, the
notwithſtanding forced all thoſe Paſſes wit
their Swords in their hands, and routed the
that guarded them, killing a great number
gaining them, with very little loſs on their ſi

It's likewiſe another miracle, that they g
entrance into the Valleys, the entrances being
difficult, being peopled with *Roman* Catholick
who might have hindred their entrance, bei
more in number than they, or at leaſt they mig
have poſſeſſed themſelves of the moſt advanta
ous Poſts which were in the Mountains, a

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defend themſelves eaſily, till the ſuccors of *France* and *Savoy*, which were in readineſs, could come and ſecond them; but a dreadful fright from God fell upon them, ſo that they had neither courage nor conduct to defend themſelves againſt the *Vaudois*, who without any trouble or reſiſtance chaſed them out of the Valleys. * Is it not likewiſe a great miracle, that a handful of people, without any Commanders experienced in warlike affairs, ſhould ſubſiſt eight months in the Valleys, and fight nine or ten battels againſt the Army of *France* and *Savoy*, who were ſometimes twenty, but oftner thirty againſt one, without being able to drive them out of their faſtneſſes, having killed more than two thouſand of their enemies? So many happy ſucceſſes makes it clear, That the God of Battel inſpired them with the generous Courage of returning into their own Country, to kindle again the Candle of his Word, which the Emiſſaries of Satan had extinguiſhed there, that he marched before them, and fought for them, without which it had been impoſſible to have forced ſo many difficult Paſſes, and gained ſuch ſignal victories.

The King of *England* being informed of their deſign of returning unto their Country, blamed their enterprize, as raſh and ill-grounded, and looked upon thoſe 900 *Vaudois* as loſt men: The States of *Holland* were of the ſame opinion, and refuſed to aſſiſt them, looking upon it as to no purpoſe; but when they ſaw, that, contrary to the hopes of all the World, they ſubſiſted in the Country; laſt *May*, 1690. they ſent them Money, and procured ſome of the *French* Proteſtants that were in *Switzerland*, and the Elector of *Brandenburg*'s Territories, to go and aſſiſt them.

If

If the *Vaudois* had not been entred into th
Country, and as generously defended the
ſelves againſt their Enemies, the Duke of
voy, when he broke with *France*, had not thou
of ſetting at liberty thoſe that were unjuſtly
priſoned, nor of recalling thoſe that were
perſed in Foreign Countries, and the Al
would have contented themſelves with
Duke's declaration for themſelves, and emb
cing their party without troubling their
about eſtabliſhing the *Vaudois*, though
out againſt all right and juſtice.

The couduct of God in the Re-eſtabliſh
of the *Vaudois* is admirable and makes it
dent, That his divine providence has Juc
ment, and ways incomprehenſible, ſurpaſſing
human underſtanding. The King of *France*,
the year 1686. puſhed on the Duke of *Savoy*
compel the *Vaudois* to forſake their Religi
and to take the ſame meaſures he had taken
gainſt the Proteſtants of *France*; they joyned th
arms together to force them, and to comp
their deſign, they violated not only the trea
made with the Predeceſſors of the Duke, b
likewiſe all Treaties, Oaths, and Promi
made by their Generals; took them Priſone
killed and maſſacred them, violated the
Wives and Daughters, killed their little Ch
dren, and made uſe of all ſort of Cruelty
gainſt theſe innocent people, after they h
laid down their arms; and in the year 1620 G
ſent a Spirit of diviſion between the King
France and the Duke of *Savoy*, inſomuch, th
they ſtrove who ſhould firſt gain the *Vaudois*
their party; and by this diviſion the Duke
Savoy was forced to re-eſtabliſh the *Vaudois*
their Rights and Priviledges, and to ſet all
libert

ty that had been imprisoned; and to recal
ose that were dispersed in Foreign Coun-
: And so the King of *France*, who had been
rincipal cause of their ruine, became by his
htiness, but against his Will, the cause of
Re-establishment. by forcing the D. of *Sa-*
join with the Allies. This shews that God
ks, and derides the councils of Princes, when
are levelled against Jesus Christ and his
; and with the breath of his mouth makes
r enterprizes vanish in Smoak. Often-
s he makes use of the Enemies of his Church
ect and defend it. *Henry* the 2d. King of
while he persecuted the Protestants of
wn Kingdom, succoured the Protestant Prin-
of *Germany* against the Emperor *Charles* the
Lewis the 13th. did the same against the
perour *Ferdinand* 2d. and *Lewis* the 14th.
le he did his best to ruine the Protestants in
nce, succoured the Protestants of *Hungary*, a-
st the Emperor *Leopold*. *Henry* the 3d. King
rance, when he was but Duke of *Anjou*, gave
ice in an Assembly that was held at St. *Clou*,
ommit the Massacre of St. *Bartholomew*, and
n he was King of *France*, he employed all his
ces to finish the destruction of those that re-
ned after the Massacre; but while he thus bu-
himself, and took the most probable mea-
es to put in execution his wicked designs. God
ed up the Duke of *Guise* against him, who
der the specious pretence of destroying the
otestants of *France*, made a League against *Hen-*
and drove him out of *Paris*, seized upon his
rds, and constrained him to throw himself
on the Protestants, and implore their aid and
stance, without which he had been lost; the
ke would have put him in a Cloister, as *Charles*

Martel did *Chilperick* the 3d. and ſeized upo
Crown. *Henry* in acknowledgment of the S
ces that he had received of the Proteſtants,
gan to be very favourable to them, gave
places of ſecurity, and many other privilege
appointed *Henry de Bourbon*, who was a Prote
his lawful Succeſſor to the Crown.

And ſo God by a ſecret and unhop'd for
of a cruel and implacable Enemy of the P
ſtants, made him, againſt his will, their De
der and Protector. King *Henry* and the Duke
Guiſe were both in Arms againſt the Proteſta
they jointly made war upon them, and had equ
ly ſworn their ruine. God permits they
be divided, and by their diviſion the one to
ſtroy, the other to deliver the Proteſtants, w
were ſore oppreſſed and perſecuted. Almoſt
ſame thing happened in the delivery of the V
dois, God ſent the Spirit of diviſion between
King of *France* and the Duke of *Savoy*, to pu
them for the cruel perſecution they had raiſe
gainſt the Proteſtants; theſe two Princes wer
qually their Enemies, and had reſolved and v
ed their Deſtruction; and when their malice
at the higheſt pitch againſt theſe poor innoc
Creatures, and all things ſeemed deſperate, G
Almighty blaſted their deſign, and made the
turn their Arms the one againſt the other
to Deſtroy the one by the oth r; as
deſtroyed the Duke of *Guiſe*, by *Henry*, who
he cauſed to be aſſaſſinated at *Blois*, in the ſig
of all *France*, aſſembled in the Perſons of tho
that compoſed the States General; and af
God had puniſhed the Duke of *Guiſe*, for the
vils he had done to the Proteſtants, he likewi
puniſhed *Henry*, who was aſſaſſinated in the Caſ
of St. *Cloy*, by a Fryer in the ſame Hall, whe
th

Conſult was held, and the Maſſacre of St. *Bartholomew* was reſolved on; of which horrible butchery, *Henry* and the Duke of *Guiſe* were the principal Counſellors and Ring leaders

CHAP. XXVI.

Of the two Prophecies of the Scripture, accompliſhed in the Hiſtory of the Vaudois *of* Piemont, *the one contained in the* 11th. *Chapter, and the other in the* 12th. *of the* Revelation.

THE Hiſtory of the *Vaudois* ſhews us clearly the Accompliſhment of two Prophecies of Scripture, the one contained in the 11th. and the other in the 12th. Chapter of the *Revelation* of St. *John*. We made mention of the laſt, when we ſhewed that the Churches of *Piemont* have conſerved the Doctrine of the Apoſtles, in its Purity, from the time of the Apoſtles even to our days, and that the *Roman* Church was corrupted in adopting and receiving Pagan Doctrine and Ceremonies, and communicated her corruptions to the other Churches of the *Weſt*; only the Churches of *Piemont* were preſerved pure and undefiled; from whence it follows, by a neceſſary conſequence, that theſe Mountains and Valleys were the places aſſigned by God Almighty for his Church, when ſhe fled before the Dragon. *Romiſh* corruption began to infect the Church about

about the beginning of the fifth Age (for about the beginning of this Age, Popery began to triumph over Truth) without staining or defiling the Churches of *Piemont*, which after the corruption, were publickly nourished with the bread of the word of God, without any mixture of humane Tradition, or Pagan Ceremonies. Now from the time that this corruption began in the Church, till the year 1686. that these pure Churches were dissipated, are past 1260 years, which are the 1260 prophetical days that the Church was to be nourished in the desart, neither the Devil nor his Imps being able in so long a tract of time, by all their craft and subtilty, to introduce their errors into the Church; and that which is the greatest proof of this verity, and confirms us the most in this Sentiment, that this was the place that God prepared to preserve his Church in. is, That neither the Inquisition that the Popes have established, in *Italy*, so many ages ago, nor the 6 *croisade* that Pope *Innocent* the 8th made to destroy them, nor so many wars that *Antichrist* and his Emissaries raised against them; nor so many bloody Battles they have sustained, nor so many Persecutions and Massacres that have been made of them that professed the truth in these Churches, could force them to forsake their Faith, or dissipate them till the year 1686. For it was then that the time of the Prophecy was accomplished, in respect of these Churches. If God had not prepared this place to preserve his Church in, why would he have done such wonders, to make them subsist in spight of the Devil and all his Works? How should she have been preserved pure and immaculate among these Mountains, if God had not declared himself her Protector and Defender, and had not fought for her, and with her, and brought

to confusion who raged her;

The two *Revelation*, Church wa mouth, or Gospel; Doctors in fraudulent the Script of many age passed holy and against th fifth Age are repre they born new Test and the t with the Testamen founded

It's sa Prophec as is apar were int it was th elevated they tar fice of t the sent and in of the but und *Stantinop* none. Sh

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to confusion all the plots and frauds of *Antichrist*; who raged like a roaring Lyon seeking to devour her;

The two witnesses of the 11th. Chapter of the *Revelation*, are the faithful who after that the Church was corrupted, taught either by word of mouth, or by writings, the pure Doctrine of the Gospel; and confuted the errors that the false Doctors introduced into the Church, by their fraudulent Dealings, and false Interpretations of the Scriptures; and it is aparent, by the writings of many Protestant Doctors, that there has no age passed, in which God has not raised up some holy and learned Men, who writ and preached against these errors, from the beginning of the fifth Age, till our Times. These holy Persons are represented to us by the two Witnesses, for they borrowed their Testimony from the old and new Testaments, which are the true Witnesses and the true Treasuries of Celestial verity; and with the Doctrine drawn out of the old and new Testament, they confuted all errors, and confounded the false Doctors.

It's said of these two witnesses, that they shall Prophecy 1260 days, which are Prophetical days, as is aparent by the event, for that false Doctrines were introduced into the Church in the fifth age; it was then that *Innocent*, the 1st. Bishop of *Rome*, elevated himself above the other Bishops, which they tamely submitted to, he performing the Office of Universal Bishop, in receiving appeals from the sentences of the Bishops of *Asia* and *Africa*, and in excommunicating *Arcadius* the Emperor of the *East*, who was not under his jurisdiction, but under the jurisdiction of the Patriarch of *Constantinople*; who likewise declared by a Bull, that none should presume to judge the Pope. It was

in the Pontificate of this Pope, That the Euchariſt, or Supper of our Lord, began to be called Maſs, and that *Pelagius* began in *England* to ſow his Doctrine of Merits, from whence ſprung the Doctrines of Indulgences, Pilgrimages, Celibacy of the Clergy, and Abſtinence from certain ſorts of Meat; it was about this time that the doctrine, as well as manners of the Church began to be corrupted. And if we reckon from the Death of Pope *Innocent* the 1ſt. till the year 1686. we ſhall find that 1260 years, (the time that theſe two Witneſſes were to Prophecy) are paſt. Now the Holy Ghoſt ſays, That when they ſhall have finiſhed their Prophecy, and the time that God has alotted to preach and cry out againſt the Errors of the Church of *Rome*, to leave her inexcuſable, before he pour out upon her the Vials of his juſt wrath and indignation; it's ſaid, that the Beaſt that riſes out of the deep, ſhall make war againſt the two Witneſſes, and ſhall vanquiſh them and kill them; now this was fulfilled, firſt of all, in *France*, and afterwards in *Piemont*; in *France* the Witneſſes were vanquiſhed and killed by the cruel War, that was made againſt them; all the Miniſters were baniſhed, and others that would not abjure their Religion, either dyed under the heavy burthen of their ſufferings, or were impriſoned, or condemned to the Gallies, or driven into perpetual Baniſhment; thoſe that have abjured are dead to Heaven, if they do not riſe by a ſerious and true Repentance. Perpetual Baniſhments, and Impriſonments, according to all the Lawyers, are civil Deaths; thoſe whom God gave the grace to riſe after their fall, and dyed in *France*; their Bodies were dragged through the Streets, and after they had been publickly expoſed, thrown upon the Dunghills; in *Piemont*, the Witneſſes were

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were vanquiſted and killed as well a in *France*, the Miniſters ſome were hanged, ſome impriſoned, others maſſacred, and thoſe that remained after in the Country, were condemned to the Gallies, or elſe to perpetual Baniſhment; ſome were killed in cold Blood, others in endeavoring their eſcape, leſt they ſhould fall into the hands of their Enemies, and their bodies ſhould be left without Burial to be devoured by wild beaſts: A great number periſhed in Priſon, and the remainder were driven into perpetual exile; the True Religion was then totally extinguiſhed in the Valleys, and in the ſad eſtate that the *Vaudois* were then, one may ſay they ware killed.

The Prophecy ſays in the ſecond place, That the dead bodies of the Witneſſes ſhall lie expoſed in the moſt publick Place of the City, and that thoſe of the Tribes, Languages, and Nations ſhall ſee their dead bodies three days and a half, and ſhall not permit them to be buried. Thoſe of *France*, as well as the *Vaudois* of *Piemont*, who eſcaped the hands of their Perſecutors, were baniſhed and diſperſed in foreign Countries, amongſt divers Nations, People and Languages, and thoſe that kindly received them, hindred their bodies, condemned to death by a perpetual baniſhment, from being buried and put in the Sepulchre, which is a ſtate of corruption and total diſſolution of the body, by the great charity they beſtowed upon theſe diſtreſſed People; and theſe Nations have ſeen them in this ſad eſtate, of which we have ſpoke, three days and an half, which are Prophetical days, every day being counted a year, according to the twelve hundred and ſixty days of the Prophecy.

It's ſaid in the ſame Prophecy, that after theſe three days and an half, the Spirit of Life coming

from

from God ſhall enter into them, and they ſhall live again; and that great fear ſhall ſeize upon them that ſhall ſee them, and that they ſhall hear a great voice from Heaven, ſaying to them, Aſcend hither, and they ſhall aſcend up to Heaven in a Cloud, and their Enemies, to their great confuſion, ſhall ſee them. This was exactly fulfilled in reſpect of the *Vaudois*, who after three years and an half, were, as it were, revived, and freed from the miſerable eſtate and condition into which they were reduced by the furious malice of their Enemies; for the Priſoners were ſet at liberty, the Baniſhed were recalled home, and all by order of their Prince, re-eſtabliſhed in their Country in a better condition than ever. In the year 1686. the Duke of *Savoy*, at the earneſt entreaty of the Proteſtant *Cantons*, freed out of Priſon the greateſt part of the *Vaudois*, but it was only to ſend them into Baniſhment in a ſtrange Country; but thoſe whom he ſet at liberty the laſt *June*, were ſent home in Peace, and had greater Privileges and Advantages given them than ever: He promiſed to Cloath thoſe that he ſet at liberty in the year 1686. which notwithſtanding he did not; but thoſe that he freed after three years and an half he clothed very well; he excuſed himſelf to them, was ſorry for what had paſſed, imputed the cauſe of all their ſuffering to the King of *France*. The Duke of *Savoy* and his Predeceſſors, theſe two hundred years paſt, have applied themſelves with all their Power to diſpeople theſe Valleys of Proteſtants, as we have ſufficiently related above: But after the three years and an half there has been an extraordinary care taken to people them again with Proteſtants; for the Duke has not only re-eſtabliſhed the *Vaudois*, as well Priſoners as Exiles, but he has given free

leave

leave and encouragement to the Proteſtant Refu-gees of *France*, to come and inhabit the Valleys. The Duke of *Savoy*, and his Councel, made uſe of the wickedſt methods imaginable, to deſtroy the Proteſtant Religion in theſe Valleys; but after the Death of the Witneſſes, *viz.* after the three years and an half, he did not only give free exerciſe of Religion in the Valleys, but even in *Turin* it ſelf, the Capital City of his Dominions: And this miraculous change happened almoſt in an inſtant, to the great confuſion of their Enemies, who looked upon them as loſt men. This ſhews evidently, that the re-eſtabliſhment of the *Vaudois* was the Work of Heaven, and not of Men; for ſo the Prophecy ſays, *That the Spirit of Life ſhall enter into them, and they ſhall Live again.*

The Author of the Fifth Empire, Printed at the *Hague*, by *Meyndert Vitwert*, cloſes with our Opinion, and Diſcourſes excellently to our Purpoſe, concerning the three years and an half, of the Death of the two Witneſſes. I hope it will not be troubleſome to give them his own words, out of the 13th. *Chapter* of his Book.

The time, ſays this excellent Author, that the two Witneſſes ſhould remain in the ſtate we have repreſented them in the precedent *Chapter*, is limited to three days and a half; after which they ſhall be revived: Theſe three days and an half are Prophetical days, as 1260 days are, and every day muſt be taken for a year; it's not eaſie to determine whether the three years and an half, after the Death of the Witneſſes, ſhould commence after that the Edict of *Nants* was cancelled and revoked, and the Miniſters of *France* condemned to perpetual Baniſhment; or when the Faithful of the Valleys of *Piemont*, who from the time of the Apoſtles have maintained and concerted

certed the truth among them, were dri en out of their Country, after which the Author gives his Sentiment in theſe Words, It's probable that theſe three years and an half ſhould commence when the Churches of *Piemont* were deſtroyed, which were the viſible conſervers of the Truth, that was always Preached and Profeſſed among them; and after three years and an half were moſt glorioufly re-eſtabliſhed; for the *Vaudois* were not totally driven out of the Valleys, till about the end of *October* 1686. Then thoſe that were hid in the Caverns and Rocks, and Woods, comi g out of their ſafe and hidden retreats, after that the Army of *France* was retreated, and that the Troops of *Mondovy*, and other Places of *Piemont* were returned into their own Country; ſeized upon ſome advantagious Poſts in the Valley of *Lucerne* and St. *Martin*, and made excurſions upon their Enemies, and forced them to furniſh them with Proviſions, and all things neceſſary; and their Enemies not being a le to chace them out of thoſe Advantagious Poſts, granted them Letters of ſafe-conduct to go into *Switzerland*. Before the Baniſhment of theſe, we cannot ſay that the *Vaudois* were killed and dead, for that they made their Enemies pay contribution. Now they were eſtabliſhed by order of their Prince, in the beginning of *June* 1690: three years and an half after their to[illegible]iſſipation; for this was only one mon h after the three years and an half that were paſt; ſo the Prophecy ſpeaks not of their re-eſtabliſhment till this time be compleated; and that which is to be conſidered more exactly is, that in the month of *May* the *Vaudois* began to revive, the ſpirit of God then entring into them; for having this month received ſuccours from the Allies, as well of Men as Money,

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inſtead of their Enemies chaſing them, they chaſed their Enemies out of their ſtrong holds; and ſo we ſee in them the Prophecy fulfilled of the 11th. *Chapter* of the *Revelation*, in the time ſet down by the Pen-man of that Holy Myſterious Book.

The Churches of *Piemont*, being the root of the Proteſtant Churches, they have been the firſt eſtabliſhed; the Churches of *France*, *Hungary*, and other Places, being but the Branches, ſhall be eſtabliſhed in due time. God will not ſtay to do his own Work to the Shame and Confuſion of his Enemies; the thing will come to paſs in the re-eſtabliſhment of the Proteſtant Churches, that hath been done in the re-eſtabliſhment of the Churches of *Iſrael*; thoſe of *Judah* returned firſt out of Captivity, though they were the laſt that were tranſported; but God did not ſtay long to deliver the reſt, though at different times and one different occaſions: The ſame thing without doubt will come to paſs in reſpect of the Chriſtian Churches that groan under the captivity of Antichriſt. God will deliver them ſpeedily, he has already delivered the Mother, and he will not long leave the Daughter behind, he will finiſh what he has glorioufly begun, and not leave work imperfect, he will gather together the diſperſed Churches, and bring back to the Fold the Sheep that have gone aſtray: Then *Iſrael* and *Judah* ſhall dwell together in Peace, none ſhall be able to give them the leaſt diſturbance.

Since the *Vaudois* were re-eſtabliſhed in the Valleys, by order of their Prince, they have chaced the *French* out of them, have beaten the Marqueſs of *Feuquiers*, and ſlain 1500 men of his Army, among whom were two Colonels, forty Captains, and a great number of ſubalterne Officers.

They

They have ſometimes defeated two hundred, ſometimes one hundred and fifty Dragoons of the King of *France*, taken ſeveral Conveys that were going to the Army commanded by Monſieur *Catinat*, have made many excurſions into the *Delphinate*, and have carried away a good booty and ſeveral Priſoners: one may ſay without any Hyperbole, that the *Vaudois* in one Campaign have endamaged the *French* more than all the Allies with their great Armies: The great Services that they have done the Duke of *Savoy*, without doubt will oblige him to augment their Privileges, and all the Allied Princes to make a firm and laſting treaty between the Duke and the *Vaudois*, in caſe that Peace be made between *France* and the Allies, of which the Proteſtant Princes will be guarantee. I have only extended the Hiſtory of the *Vaudois* till the beginning of *October* 1690. If they perform any conſiderable Action hereafter, I will continue their Hiſtory if God give me Life and Health; to whom be all honour and glory, world without end, *Amen*.

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